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THE

NEW-JERUSALEM MAGAZINE.

Vol. VIII. NOVEMBER, 1884. No. 11.

CONTENTS.

TEACHING THE WORD TO CHILDREN.....*Benjamin Worcester*... 625
THREE PERSONS IN ONE GOD.....*Marston Niles*..... 641
THE PRACTICAL BEARING OF THE DOCTRINE OF THE GRAND MAN.....*B. F. Barrett*..... 650
RELATION OF SOUL AND BODY.....*John Worcester*..... 659

SWEDENBORG STUDIES..... 664

The Rendering of ISAIAH lxii. 10; Explanation Requested; As to the Sons of Tamar; The Posthumous Work on the "Divine Love and Wisdom."

BOOK NOTICES:

A Little Tour in France, 669.—The King's Men. A Tale of To-morrow, 669.—Foot-Prints of the New Age, 670.—Mingo, and Other Sketches in Black and White, 670.—James Madison, 671.—Heaven, 671.—Animals of the Bible, 671.—Moral Training, 672.—'49, 672.—Rutherford, 672.—L'Evangéliste, 672.—On the Right Use of Books, 673.—The Book of Psalms, 673.—Miss Ludington's Sister, 673.—Number One and How to Take Care of Him, 674.—Himself Again, 674.—Sexual Nature, 674.—Protection and Free Trade To-day, 674.—The Voice, 674.

THE NEW CHURCH:

The Scriptural Proofs of Man's Immediate Resurrection, 675.—Church Music, 676.—The Canada Association, 677.—The New-Church Dutch Newspaper, 678.—Luther Clark, 678.—Old Records, 678.—A Tract Needing Improvement, 679.—The Priceless Truth, 679.—Earnest Work in Canada, 680.—Central Africa, 680.

THE RELIGIOUS WORLD:

Progress Made and to be Made, 681.—Looking Towards Unity, 681.—Unity in Diversity, 682.—E. L. Magoon, D.D., 684.—Andover Willing to Learn, 685.—The Priestly Yoke in Mormondom, 685.—Church-Revival in Sweden, 685.—Man's Decline from the Primitive, 686.—Barnacles upon the Church, 686.—One Fold and One Shepherd, 687.—New Creeds, 687.—Reformed Romanism, 687.—Among the Jews, 688,—Mediums, 688.—Our Children's Magazine, 688.—Revision in Sweden, 688.—The Divine Name, 688.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 11.

NOVEMBER, 1884.

TEACHING THE WORD TO CHILDREN.

IN the April number of the MAGAZINE was printed a report submitted to the Massachusetts Sabbath-school Conference, on teaching the Word to children. In several successive numbers of the *Morning Light*, exception has been taken to the following passage quoted from this report:—

"When asked how there could have been day and night in the first period, but the sun and moon not created till the fourth period, we explain that the sun must have been made before the earth, but the dense, watery vapor did not suffer it to be seen for a great while, although its light caused day and night."

It is asked in the *Morning Light* whether we have any authority from Swedenborg for the suggestion about the dense, watery vapor, and whether there is any ground for the supposition. It is then argued that no explanation of the literal sense in accordance with scientific theories should be ventured; but that children, if taught this chapter at all, should be told that it is merely a parable, given for its spiritual sense,—as if there were no literal truth involved.

The spirit of loyalty to the Word, shown in the criticisms, and of care lest children should imbibe any false ideas, is one which we heartily approve. At the same time it seems to us right to fortify the literal sense, by seeking and showing the

natural truth that may be contained in it. And when we see ablest men of science joining hands with most reverent theologians, in successful effort to show that the Mosaic record is in truth a most wonderful epitome of the work of the creation, it seems to us right and useful to give our children the benefit of these labors.

The assumption, however, by our friends over the water, that such "merely literal explanations" "are most probably false," calls for serious re-examination of our position, in the light of the Church and with the aid of more recent scientific studies. To speak first of the latter, on consulting some forty authors of later date, we find the views we had adopted long ago, from Hugh Miller, to be mainly confirmed. We find, indeed, some variety of opinion, particularly in regard to the earlier days of the week, indicating the various aspects which the truth may have, together with, no doubt, more or less error. We find the vapor theory, called in question by the *Morning Light*, objected to by some authors; while by many more it is supported in strongest terms. As a general result of the study of these authors, we find such unanimity in regarding the Mosaic record, on account of its coincidence with scientific truth, to have been Divinely revealed, that we are more than ever assured of the importance of its study in the literal sense. In the same month with our former paper appeared the following in the *North American Review*: —

"A few years ago scientists told us that, as vegetation depended for its growth on the actinic principle in the sun's rays, it was ridiculous to believe, as Moses states, that it appeared on the third day, while the sunlight was not seen till the fourth. Now, however, it is generally accepted that the peculiar vegetation of the carboniferous period, which answers to that of the third day, must have been prior to any direct rays of the sun reaching the earth, as it could only have been produced under the conditions of heat, shade, and humidity."

To us it seems a great mistake to regard the literal sense as without important literal truth, though given in the nature of a parable, mainly for the sake of the spiritual signification. Dr. Boardman says pithily,—

"Creation — mark the word — transcends all experience, transcends even conception itself. Hence the words describing Creation must, in the very nature of the case, be figurative, or parabolic. And parable is the very highest form of truth. A geometrical axiom is not so true as a Nazarene parable. The one is tethered by material limits; the other is as limitless as God's immensity."*

With the truth in this fine statement we may put what we find expressed, in different form, by George Warington: —

"The 'days' of the *description* are ordinary human days; the 'days' of the *reality* were Divine days. . . . All Scriptural description is accommodated to man's apprehension, using the imagery of his ideas. To have spoken abstractedly might have been theoretically more correct, but it would have been practically far more inadequate and faulty."†

The middle sentence we have condensed. Both of these statements well recognize the power and fulness of the literal sense. In fact, the Divine parable we believe to be always true, to the very letter, though not in a vulgar, limited sense, nor always within our ability to make plain. The parable of the Samaritan is more fully and perfectly true in its letter than any description might be of an actual like occurrence; for the reason that any such occurrence would be individualized and limited by certain idiosyncracies of the parties, not germane to the eternal truth; while the incidents as recorded were its perfect and universal embodiment.

Mr. Warington, with others, is right in believing that those to whom the Mosaic record was given, were incapable of appreciating any more abstract or expanded statement of the scientific truth. The apprehension of the Israelites was sensual, with little help from either imagination or reason. It was that of the literal period of childhood, when imagination is checked and reason has not yet begun to be developed. For this people, in place of the "course of days and long time" of the Chaldaic legend, the Persian and the Etruscan six days,

*"Studies in the Creative Week": George Dana Boardman. New York. 1879. p. 20.

†"The Week of Creation": George Warington. Macmillan & Co. 1870. p. 68.

each of a thousand years, or the elaborately multiplied periods of the Brahmins, simple days, to appearance such as they knew, were sufficient and all their minds could grasp.* In these they could be taught that all things were created by God, and in orderly sequence from evening to morning, from simple to more perfect, through a full period of labor to a final day of rest. It mattered not to them, in their ignorant self-sufficiency, what was the length of the days of God. It matters not to children, for years, in their simple literalness and concreteness of thought. And of all the beneficent accommodations of the Divine thought to its children, there is none more essential and more beautiful than this of material facts, as containing vessels of spiritual and Divine truth.

The time came with the Israelites, as Josephus is witness, the time comes soon with our children, when the immensity of the work of creation challenges inquiry about the length of the days in which it was accomplished. The answer is ready in the inspired words: "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." "Abraham rejoiced to see My day, and he saw it and was glad. . . . Before Abraham was, I am." It becomes plain, even to a child, that the days of God, in which He created the earth and the sun that determines the earth's days, are something far beyond these solar days of ours. The literal sense is not lost, but is filled with limitless meaning, when it is perceived that the day of God, the vast period in which He brings forward a great stage of creation, from evening to morning, from obscurity to fulness and light, is imaged in the little day of our own which had hitherto limited our vision. It would be a cruel thing to say to a child, in so many words, that the story of the creation in which he had put his simple faith, is, in its literal sense, not true. We would say, rather, in full assurance, that it is true; but that its truth is greater than the words can express, and that to

* "Moses sets forth in a language within the reach of the Jews, for whom he wrote, and with expressions conforming to the truth, but also conforming to appearance, what had passed from the beginning of the world to his own epoch."—*La Religion en face de la Science:* L'Abbé Alexis Arduin. Paris: 1877.

get the whole truth we must learn to see the words in their higher meaning. We concur with the last writer whose words we have seen in the *Morning Light*, in *believing Moses.*

The right, rational understanding of the literal sense becomes now an important study. In this we get little, if any direct help from Swedenborg's theological works. Indirect help we get from his spiritual interpretation. The Abbé Gainet, if we mistake not, suggests that cosmogonists may yet gain light on their subject from a right apprehension of the Mosaic description. Certainly a student of its spiritual meaning, as unfolded by Swedenborg, cannot help being confirmed thereby as to scientific theories that seem in accordance. It was in this way that we came so readily to an acceptance of the dense vapor theory; and yet this mode of deduction is unsafe, since, as we shall see, a quite different scientific theory may seem equally in accordance with the spiritual meaning. While, then, we may get suggestion or confirmation from the spiritual sense, we must depend on scientific investigation for the basis of physical truth upon which the letter rests.

That there is such a basis, solid and sure, is certain to us from this consideration. Kepler well said, "God being a sole intelligence, the character of the laws which He has given to the world must be unity." In Swedenborg's cosmology it is a cardinal principle that the Divine operation is always the same, in the movement of the universe the same as in that of the current of a simple magnet. In the inspired account of the creation of the world, we have, according to the declaration of Swedenborg and the surmises of others, a description of the process by which God creates man's spirit into His own image and likeness. The inference is to us conclusive that this Divine process of creation is the same in principle and method, whether of the spirit or of the body, of the heavens or of the earth. And it only remains for us to study the creation of the world, by the aid of all the sciences, in order to see imaged there innumerable particulars of the method of the creation, or re-creation of the spirit.

Cosmogonists who accept the Mosaic record are divided in "Lange's Commentary" into three classes: 1. Those who have held the orthodox view, that in six of our solar days God created out of nothing the heavens and the earth, substantially as they are now. These at this day are few. 2. Those who have found in the first verse the vast period required for the formation of the heavens and earth, with countless geologic changes; and in the remainder of the description only a restitution, in brief time, of perhaps but a portion of the earth, for the occupancy of man. Such was the view of Dr. Chalmers, Dr. Buckland, and some other eminent men, but it is not now in much favor. 3. The Harmonists, or Concordists, as they are called, find the six days to be vast periods, into which they divide the great works of creation from the beginning, as discovered by astronomic and geologic science.

With this third class we have alone to do. In general they all adopt the Kant, or Laplace theory of the nebulous origin of the earth. Some understand this formless, substanceless nebula by the earth's being without form and void, and by the darkness on the face of the deep. Others refer these words to the earth when it has taken its shape and substance, but is covered with waters and with an enormous mass of dense, hot, dark vapor. The first mentioned find in the expanse of the second day, reference to the gradual condensation of the earth and the separation between it and the heavens above; and in the work of the third day, the solidification and, at the close, the beginning of organic life. The others find in the expanse the clearing of the atmosphere and division of the clouds above from the waters beneath, and in the third day's work the upheaval of land and the rapid development of vegetation. The appearance of the sun, moon, and stars on the fourth day is explained in various ways,—as the first appearance of these bodies on the withdrawal of the sun's photosphere, absurdly, we think, imagined to have hitherto enclosed the earth; as their first establishment as light-giving bodies; as their first disclosure on account of the subsidence of the earth's own photosphere; as the sun's reappearance after being obscured by a ring from

which Venus or Mercury was formed; and, most simply, as appears to us, by the condensation of the dense vapor, which many geologists hold, with Hugh Miller, to have lasted through the coal period of the third day. Thus Pozzy:—

"Long ages elapsed before a direct ray of light revealed to our earth the form of the sun and of the other heavenly bodies. It had first a struggle against the watery vapors that rested on the waters. Again a long time it remained hidden behind the clouds during the period of the second and the third day, until at last, for the first time, in the fourth day, the sun became visible for an eye at the surface of the earth."—p. 325.*

"In the third day, which corresponds to the coal period, the earth had just come up out of the water; it must, then, have been soaked with moisture to a certain depth. Moreover, though light was already created, though the atmosphere had already separated the waters which are beneath the expanse from those which are above the expanse, the abundant evaporation caused by the high temperature of the globe must have produced a mass of vapors and clouds which obstructed the rays of the sun, moon, and stars from reaching directly the surface of the waters and of the newly-emerged lands. The light of this period must, then, have resembled that of a foggy day, without sunshine. It is under these circumstances that, at the all-powerful voice of the Creator, plants and trees appeared and developed themselves on our globe. These circumstances were precisely those which suited a vegetation like that which our coal strata reveal, a constant, uninterrupted condition of shade, heat, and moisture."—p. 336.

Some, indeed, notably Dr. Guyot, placing the very beginnings of organic life in the third day, carry the coal period forward to the fifth day, and find in its neighborhood the beginnings of the animal life of that day. But most commentators regard the work described of a day, as that most broadly characterizing it, and find no difficulty in supposing the inconspicuous marine vegetable and animal life of low degree, preceding the land vegetation, to be omitted from the Mosaic record.

* *La Terre et le Récit Biblique de la Création:* B. Pozzy. Paris: 1874.

As to the work of the fifth and sixth days, by general agreement of geologists, the testimony of the rocks is indisputable that these two great periods were marked by the production of immense numbers and many species of vertebrate animals, first of fishes, reptiles, and flying creatures; second, of mammals, including lastly man. True, there had been fishes of a peculiar type in the previous age, a type fitted, it is thought, for water of a high temperature; and in its later period beginnings of the reptiles and insects soon to come. So at the close of each period are found beginnings of races that are to prevail in the period to follow.

"But the grand existences of the age [attributed to the fifth day], the existences in which it excelled every other creation, earlier or later, were its huge creeping things,—its enormous monsters of the deep,—and, as shown by the impressions of their footprints stamped upon the rocks, its gigantic birds. It was peculiarly the age of egg-bearing animals, winged and wingless." *

There is a near connection between animals that dwell in the water and those that fly in the air, not only in egg-bearing, but also in mode of movement and in structure, accounting for their collocation. The change to the next era is not less striking. Prof. Guyot says,—

"No two ages in the history of the life system present a more striking contrast than this age of the mastery of reptiles, and the Neozoic, or Tertiary, which follows. These huge reptiles, which filled the water, the land, and the atmosphere, suddenly disappear after the Cretaceons. While the vegetation of the landscape remains very much the same, a new class of animals, the mammals, the typical and the highest of the vertebrates, at once takes their place on the globe." †

Hugh Miller says,—

"Every plant and animal that now lives upon earth began to be during the great Tertiary period, and has no place among the plants and animals of the great secondary division." ‡

* "Testimony of the Rocks": Hugh Miller. p. 161.
† "Creation": Arnold Guyot. 1884. p. 115.
‡ "Testimony of the Rocks": p. 214. Am. Ed.

Let us now see how far these views of scientific men as to the facts of creation accord with our understanding of the spiritual sense of the history. First we have a word to say in regard to the nebular theory of Laplace. Dr. Boardman, in the work already cited, remarks,—

"If the magnificent nebular hypothesis of the astronomers — first propounded by Swedenborg, adopted by Kant, elaborated by Laplace and Herschel, and maintained with modifications by such scientists as Cuvier, Humboldt, Arago, Dana, and Guyot — be true, there has been a time when the earth, and indeed the whole universe, was in a state of nebula, or chaotic gaseous fluid."— p. 51.

We find here a little confusion. Tycho Brahe and Kepler both conjectured stars to be produced by the condensation of nebulous matter. Swedenborg referred to the belief of the ancients that all things were formed out of simple chaos. He doubtless had in mind also the vortical theories of Kepler, Descartes, and Leibnitz, with their supposed refutation by Newton. But he constructed a mathematical theory of vortices of his own, by which he accounted for the formation, from the central sun of each vortex, first of a nebulous sphere about this centre, then of a more condensed ring, then of planetary globes from the division of this ring; and finally for the gradual recession of these globes to the respective distances of revolution about the sun which their rotary motion and mass would require.

Buffon, following Swedenborg and possessing his "Principia," treated of the planets as formed from the division of a torrent whirled forth from the sun. Laplace, mentioning Buffon as the only one who had suggested a nebulous theory, though using the observations of Brahe and Kepler, supposed the sun to have been once a nebula including the utmost limits of its system, and this nebula condensing by gravity to have formed successive crusts of dense nebulous material, afterwards resolved into rings, and then by rupture into the matter of one planet after another from the most remote to the most near.

It is remarkable with what vigor this theory of Laplace survives, and extends itself to the universe, though often declared without proof, and opposed by weighty considerations. Its survival is, doubtless, due to its containing at least the semblance of the real truth, which maturer studies may reveal. For our purpose we may accept only this much, which agrees with the theory of Swedenborg and with ancient legend, that when first it had a distinct existence, the earth was a nebulous sphere. The earth's distance from the sun increased, according to Laplace, by the shrinking of the sun's volume, and the throwing off of the inner planets; according to Swedenborg, by the increasing radius of its own orbit, till it reached its equilibrium. According to both, there was a gradual condensation of matter and, after a while, a cooling of the mass from the state of extreme heat.* Swedenborg describes minutely the formation about the mass, first of ether, then of the atmosphere, then of water and watery vapor, finally of mineral crust.

This theory of Swedenborg is from his "Principia." It is not expressly confirmed in his theological works, but the teaching in his treatise on "The Divine Love and the Divine Wisdom" exhibits striking points of resemblance. The sun of the world, he says, is the medium by which the Lord creates and sustains, by His inflowing power, the world and all things therein. Creation is effected through the sun by means of successive atmospheres, of less and less activity, and greater and greater concreteness, till gross matter is formed; and then the activity goes on through these atmospheres for the production of all forms, inorganic and organic, from grossest to most perfect and most living.

Turning now to the spiritual meaning of the creation, as unfolded by Swedenborg, we find the creation of the spiritual man described, that is, man's re-creation, or regeneration, in

* This heat is admitted by all, but accounted for variously. Most now agree that the nebulous matter had no high degree of heat. Some think it came by the pressure of gravity in condensation; some by intense electrical or chemical activity. Others, with Swedenborg, make it depend on the influence of the sun, under conditions differing from those now existing.

its successive states. The first state is one of spiritual emptiness and darkness; and the first movement, which is the mercy of the Lord, is presented by the Spirit of God, vibrating [*motitans se*] over the faces of the waters. The second state is when distinction is made in the mind between the things which are of the Lord, in the internal man, and those which are man's own, in the external man. The third state is one of penitence, in which man from anxiety speaks piously and does good works, but these not really living, because he thinks he does them from himself. The fourth state is when he is affected with love to the Lord and faith in Him. The fifth state is when he speaks from faith and confirms himself in what is true and good, the things now done having real life from his faith. The sixth state is when, not only from faith, but also from love, he speaks what is true and does what is good; the things now produced having a living soul, and the man being complete.

It has been remarked by several writers* that the six days embrace two series, answering remarkably to each other. In the first series light is first given; then a broad distinction is made between the waters beneath and the waters, or vapors, above; then the first things of life are produced. In the second series the luminaries are first set in their places; then creatures are made to creep forth from the waters, and creatures to fly in the air; then the earth brings forth the living soul. The first series is an evening, and the second a morning, of the entire day.

So in the spiritual history: there are two series of states described. In the first series light shines in the darkness, though the darkness knows not whence it is; then it distinguishes the thoughts of heaven from the thoughts of earth; then in contrition are brought forth the deeds of penance. In the second series the Lord is seen in faith and love as the Source of light; then from this faith living thoughts and deeds are produced in the external man and in the internal man; and finally thoughts and deeds most living of all are produced from love.

* See Lange, P. W. Grant, Dr. Guyot, etc.

Let us note, in passing, this instance of the completeness, often referred to by Swedenborg, of the number six, embracing two times three. Doubled again it makes twelve,—the number of months in the year, of the tribes of Israel, of our Lord's apostles, and of the gates of the Holy City. To dwell on the holiness of the seventh, the crown of the sixth, the rest after the week's labor, is beyond our present purpose. Two make one, whether side by side, or within and without. Three make one in series. In the first three days all is done that can be done with man, as of himself. In other three days all is done over again, in man's consciousness that it is by the Lord. In the seventh day man is at one with his Lord.

To recur to the material history: what understanding of the literal facts will most fully express the spiritual meaning? As to the first day, the letter is equally true and perhaps equally significant of the spiritual sense, whether we understand the emptiness and formlessness, of the first nebulous stage of the earth, or of the stage when its face was covered with waters and thick mists. The light that first appears is a diffused light, from no visible source,—as is the first light in the mind,—be it the present sunlight diffused and its source concealed by the earth's mists, or be it the radiance of the earth's own substance, heated by the sun's own heat. Through both stages the earth has undoubtedly passed, and both, in their special series, fitly represent an early stage of regeneration when light comes, we see not whence, and perchance imagine from our own intelligence.

The corresponding first stage of the second series, the fourth day, is the plain disclosure of the sun, moon, and stars in the heavens, as the source of our light and the regulators of our days, months, and years. According as we have understood the light given on the first day, we shall understand the new disclosure, be it the subsidence of the earth's own light, or the clearing of the atmosphere of its vapors,—the only theories that seem to us on scientific grounds to have consistency. Either of these facts, true in its period, may be the containing vessel of the spiritual truth, that the real

Source of inward light is obscured to us by the fallacies of our own persuasions.

The spiritual work of the second and third days is that of discrimination and of beginning a life of use. There is no danger of error in regarding the discrimination as typified in the formation of the clear air, between the waters of the earth and of the sky above, whether the higher waters are regarded as the floating clouds of vapor or as the aerial fluids far beyond. There is certainty in the representation of the first works of spiritual life, only half living, by the vegetative life of the earth, whether looked for in its beginnings, of the earliest strata, marine plants accompanied with the first approaches to animal life, or in its stupendous development of the coal era, when it characterized the earth in distinction from the age of animal life yet to come. The representation is true, the letter of the history is true, whether with Dr. Guyot we see it in the obscure beginnings at the bottom of the seas, or regard these vast periods as pre-natal, and see the earth bringing forth the tender herb, the plant, and the tree typically in the wonderful coal age. At all times, and this is the special point of significance, vegetable half life precedes animal full life; for the vegetable alone has the power of feeding on mineral material, and the animal must have the vegetable to live upon.* Thus the works that man does believing them to be of himself, and so with but little life, must always precede those of full life which he may do afterwards, when he sees that he does them from the Lord.

* Pozzy, in the work already cited, says: "Animal life first made its appearance on our globe during the Cambrian period, in the formations of which have been found the most ancient zoophytes known. Lower yet, in the schistous rocks situated below the first deposits for the remains of animals, have been found remains of marine plants belonging to the class of fucoids. These schistous rocks themselves, according to Forchhammer, owe to the algæ of the primitive oceans the carbon, the sulphur, and the soda which constitute them in connection with clay. In Bohemia, Sweden, Ireland, and North America, everywhere, in short, that the first traces of organic life have appeared, the rocks show themselves quite black with *débris* of algæ, so abundant at times that they form, as in Dumfrieshire, beds of anthracite of many feet thickness. Thus the anteriority of plants, which reason itself asserted, after having been long contested, appears to-day to be a fact gained by science." [pp. 34, 35.]

The great typical creations of the fifth and sixth days, sustained so wonderfully by the testimony of the rocks, need little comment. We may note, however, the fitness of the water and air-cleaving, egg-producing animals, to represent the thoughts of man, external and internal, diving among the scientific facts of this world and soaring amid the truths of heaven, with the life of faith. And again in the earth-dwelling, warm-blooded, man-serving mammals of the sixth day, we find fit representatives of the work of affection and use that man performs, full of life, when in the final stage of regeneration, he labors from love as well as faith.

What now shall we teach our children? In their first readings they will be satisfied with the charm of the simple literal history. Let us not disturb the state. Let them learn the story well and rest upon it in full faith,—believing Moses. And when the time comes that they ask us, what mean these days? do we not learn from the rocks that the earth was ages in building? we answer that God's days are not our days, and yet are days alike in this: in having an evening and a morning, a time of preparation, in obscurity, and a time of full accomplishment, in light. We show how formless and empty must have been the earth at the beginning; how the Divine creative influence, acting through the sun and the quickened ether, gave it activity and life; how in successive periods the vast steamy, murky atmosphere was cleared, the land was divided from the seas, and organic life began, first simple, then manifold; how when all things were ready, the sun, the moon, and the stars became clear in the heavens, and the earth was prepared as a habitation, first for the ruder animals, then for the more perfect and docile, and finally for man. We teach him the testimony of the rocks, and point out the coincidence with the Mosaic record, so far as we can interpret it, without undue assurance.

And as the child advances to youth, and the Spirit of God is agitating the waters of his mind, we further teach him that a new creation is to take place in himself, that it will have its two great periods,—first, before he sees the hand of the Lord, and seems to be moving of himself; second, when love

and faith reveal the Lord's face and give life to what he thinks and what he does. And each of these great periods, we teach him, will have its three days, of inception, activity of thought, and ultimation in life. We teach him that the Divine order of creation is the same in spirit and in matter; and we assure him that all he learns of the order of the rocks and of the order of the universe, will find its summary in the Bible story of the creation, and its spiritual significance in the Divine work of forming the regenerate man and a heaven of the human race.

BENJAMIN WORCESTER.

PSALM XXVII.

JEHOVAH is my light and my salvation;
Whom shall I fear?
Jehovah is the stronghold of my life;
Of whom shall I be afraid?
When the wicked came against me,
To devour my flesh,
Oppressing and hating me they stumbled and fell.

Should a host encamp against me,
My heart shall not fear;
Should war rise against me,
Even then will I be trustful.

One thing have I asked of Jehovah,
That will I seek after:
That I may dwell in the house of Jehovah
All the days of my life,
To enjoy the graciousness of Jehovah,
And to delight in his temple.
For he will conceal me in his pavilion
In the day of evil;
He will hide me in the shelter of his tabernacle;
Upon a rock he will exalt me.

Then shall my head be set on high,
Above mine enemies around me;
And I will offer in his tabernacle
Sacrifices with a trumpet sound;
I will sing and strike the harp to Jehovah.

Hear my voice, O Jehovah! when I call;
Deal kindly with me and answer me.
Unto thee my heart respondeth,
When thou sayest "SEEK YE MY FACE!"
Thy face, O Jehovah! I will seek.

Hide not thy face from me;
Turn not away thy servant in anger.
Thou hast been my help;
Cast me not off, neither forsake me,
O God of my salvation!
When my father and my mother have forsaken me,
Let Jehovah gather me in.

Teach me thy way, O Jehovah!
And lead me in an even path,
Because of mine enemies.
Yield me not to the will of mine adversaries;
For false witnesses rise against me,
That pant after cruelty.
O had I not confidence
That I should see the goodness of Jehovah
In the land of the living—
Wait thou for Jehovah!
Be of good courage, and let thy heart be firm;
Wait thou for Jehovah!

—*John De Witt.*

THREE PERSONS IN ONE GOD.

Every one who believes that Jesus Christ is God in the flesh believes that there are Three Persons in One God. There are also those who believe, or say they believe, in Three Persons, and say that Jesus Christ is God, but at heart they do not believe Him to be God, because really they do not believe in a God; but they think they believe. I repeat that every one who believes Jesus Christ to be God, believes that God is in Three Persons. I should add that such a man may not say this; he may say just the opposite, and he may suppose he believes the opposite.

Now, since a very great deal has been written from time to time about the Three Persons, and since all those who have written declare that they do not know anything about the matter, and all those who have read declare that they also do not know anything about it, I shall be wise if in adding to that which has been written I add the least by any means possible. For this reason I shall say almost nothing about it, but instead I shall ask the reader, and shall try to lead him, to put before his mind's eye in visible picture things which already well he knows and believes, and always has well known and believed, not from reading or from hearing, but from information of his own five wits, gathered in the daily life of bread winning, but still things which perhaps he never yet with plastic art mental has fashioned forth in imagination. Should he find himself able to set these things before the mental eye, it shall matter very little whether or not he afterwards reproduce them with the tongue. For tongue productions are verily of small importance; like parrots men catch them up, and like parrots rattle them off. For ages men have been talking about the Trinity with the same indisputable but unconscious verity wherewith for ages the green bird has affirmed her desire for a cracker.

Skipping over many matters of inducement, it may be said briefly, that it is in God's image that man is made; and that

God is in Three Persons, just as man — every man — is in three persons. That every man is in three persons has never perhaps been said, but always it has been known, and known to almost every one. And the reason why it has not much been said, or perhaps never been said, is that pretty Poll never yet caught the phrase. She may or she may not catch the phrase now. A young bird learns well, but this one is some eighteen centuries old. The best-known things, however—the deepest, and indeed the fundamental conceptions, the very hypostases of thought — are not spoken, need not be spoken. They are the substantive verbs of thought's own picture language; they are always implied; or, as the grammarians say, are *understood*, like the Hebrew verb of being; are understood because they are essential to all understanding.

That we may be done the sooner, I pray the reader to fix upon some human being now at this very moment bodily present and tangible.

What the reader (if he has fixed on somebody) sees there, is a *person*. Lay now your hand upon that person. That upon which you lay your hand is not a philosophical or abstract entity. What you touch is known as *the* person. By the person here, I do not mean the man's character, I mean his person. If you strike that person with a cane or with your fist, he shall have a remedy at the law against you for an injury, not to his soul or his moral principles, but to his person — to one hundred and sixty pounds, less or more, of nitrogen, hydrogen, phosphates, etc.

At this very moment, whilst we are talking about the matter, you are clear enough that the substance you touched or struck, composed of the chemicals aforesaid, is a person. It may be, however, that in a moment, when we come to speak of something else as a person, you will forget this first-mentioned and very obvious person, and perhaps will half deny him. Therefore I beg, if you are sure that by general consent the name "person" is applied to the substance you touched or struck, that in the margin of this page, just here abreast, you will put a lead pencil mark, one; thus

(1); and anchor thus here upon the page your memory of that tangible substance as a person, One person, (1).

And now we shall take a leap,—a prodigious leap, I do confess. And if you believe not in personal immortality, and believe not the Bible, do not leap or try to leap, but let us straightway part company. The person whom now I ask you not indeed to look at, but to imagine yourself as looking at, is quite another person than that substance which you have been touching; is indeed a person whom as yet you cannot touch or even see. It is the soul. It stands within that tangible substance. By soul I mean the man himself—his live self, his very personality; not the bodily person, but the personal spirit. Such person, I mean, in distinction from the bodily frame, as rose before the Endor witch, coming up as an old man covered with a mantle, and made himself out to be Samuel; such person as the witch saw, and to Saul described as a person. I mean the soul-person, as distinguished from that bodily person which lay buried "in a valley in the land of Moab, over against Beth-peor"; the person that spoke with our Lord upon the mountain of transfiguration, and was called Moses. The inner person, human in shape, a double-ganger to the body; such person as the disciples thought that Rhoda had seen and mistaken for Peter's mortal self. I mean the person of whom Paul speaks as caught up to heaven some fourteen years before; a personal spirit so consciously human that Paul knew not (and thrice in a breath repeats that he knew not) whether that person was body or was spirit. This inner person, I say, the person inside of the bodily and buryable person, is what I mean—the person number Two. I pray you, if you believe this last to be indeed a person, and not a thing such as is the body when deserted by that inner person, put here abreast in the margin a second mark (2), in order that you may know this person from the other. Number One we marked the other; let us not confound the two.

But *be sure* he is not the other. The other may die to-morrow, and you will bury him. But this inner person will not be buried. This second person is the self, the very

he. To this person, within the visible person of the crucified thief, our Lord spoke, saying, "This day"—not at the crack of doom—"shalt thou (thy soul, not thy body) be with me in paradise." If you have lost wife or mother, ask yourself whether now, just now in the farther land, she is a thing, or is she a person. I do not say this last to you by way of argument. It proves nothing. I do not seek to prove anything. I only seek to bring out into consciousness the reader's unconscious thought, if his mind chance to be like my own; and if not, then well and good.

In time, I doubt not, science will enable us to embalm the body so cleverly that except for lack of a heaving of the bosom we might take the dead woman to be a living one. We might put it then in a glass case and keep it in the house, and there with help of our new Leyden-jar Ariel, might cause a smile to pass over its face; might make it nod in recognition; might even make it pat your cheek. Ah! what a mockery! You would spring back in horror from its touch: for the soul—the woman herself—would not be there.

Suppose, again, that the Spiritists were neither deluders nor deluded, and suppose a hand, ghostly, but for all the world like hers, could be coaxed out of a dark cabinet, and be made to smooth your forehead. Should you believe it to be her spirit hand, were not that a worse mockery still? Her own true body, her real, familiar self, is not there, and because her body is not there, neither is there the woman whom you loved. A third person *she* was, a soul in a body and a body in a soul, a blending of the two; no corpse, no ghost. Could you get back once, if only for an instant, that *third* person, would not her touch be a sweet effluence of soul and body combined? Always it brought heaven to you; it took of her soul and showed it unto you, it took of her body and showed it unto you; it partook of both; it was your Comforter.

When Elisha and his servant were hemmed in by the enemy, the servant was afraid. Elisha told him that those who were with them were more than those who were against them; and he prayed that the young man's eyes might be

opened. And the Lord opened the young man's eyes, and then he saw about Elisha the mountain full of horses and chariots of fire. Now this servant had not been blind. His opened eyes were the eyes of his spirit. The fiery chariots and horses were of the spirit world, into which then for the first time he was seeing. But all the while the prophet's inner eyes had been open; he was steadily a seer; they that now were called prophets, were in olden times called seers; for they saw with the eye of the spirit, seeing spirits and the spirit world. At this day of utter disbelief in that world's existence and presence, I confess that to the Christian all these stories seem but idle. Our religious teachers, the prophets of to-day, are very Balaams, and see not; with them, the simple folk who give real credence to that world do pass for superstitious asses, and are chidden and thrice are smitten by the pulpit prophet and the religious editor.

Yet were these old tales really believed, how easy to believe that every one is made up of three persons! Only look at a man — any man — as gross and coarse a man as you can find.

Most evident to sense is his bodily person.

Were the eyes of your spirit suddenly opened, and did you then close your natural eyes, you would see not this body, but his spirit; and this spirit would be his very self, the very person at whom you are looking.

And if then, with your spirit eyes still open, you opened also your outer eyes, you would see both body and spirit, the two combined, a man formed by their blending, a *third* person, the very man you deal with in this world, half soul, half body. Only you would be seeing this inner self far more clearly than men mostly suffer it to be seen. You would doubtless be seeing it far more ugly or else far more beautiful than ever you had thought possible.

This third person, not soul, not body, but soul and body combined,— a being as different from either of his component elements as the compound called water is different from either oxygen or hydrogen,—may be regarded from yet another point of view.

The third element in man we may regard as his activity,

his proceeding energy, his operation. The series in him then will be, first, soul, which moves to activity; second, body, which exercises activity; third, activity itself, or operation.

The mistake we are apt to make with regard to the principle of human activity or operation, is, that we take for activity or operation the mere subsequent result of that activity or operation. Let me give a homely illustration: Out of a piece of wood let me proceed to whittle a toy,—some readily imaginable toy; a toy-soldier, let us say. Now nine men out of ten will imagine that my "activity" or "operation" consists in the passage of the knife about the wood and into the wood; by which passage the soldier is gradually fashioned forth. And therein, practically, the nine men will be exactly right,—right, for certain practical purposes; right, for the purpose of the manufacture of toy-soldiers; right, for the purpose of selling them; right, for the purpose of amusing children with them. But for the purpose of investigating the nature of *me*, the whittler, and of resolving *me*, an entity wholly independent of that toy-soldier, into *my* component parts,—a wholly different and wholly unpractical business,—for *this* purpose nine men out of ten (yes, all but one in a million of us practical doctors, lawyers, farmers, mechanics, and trades-people) will be exactly and unexceptionally wrong. The activity or operation of *me* lies wholly inside my own individual cuticle, and consists solely in certain changes of form in me,—in certain changes of form in my body; in certain changes of form in my soul; in the combination of those changes. The body's changes of form are visible and even obvious, and they are also invisible and chemical. The thumb, the fingers, the hand, the wrist, the arm, all change their form visibly, by changing the arrangement of the bones. The muscles change their form visibly by shortening and thickening their figure. This change visible in the muscles is, however, merely the effect of invisible chemical changes in the inner form or constitution of their substance. And this change in the constitution of the muscles is the effect of changes in what (for lack of better name) I may call the

"electrical form" of the body, of which changes the nerves are the conduits. And the changes in the electrical form of the body proceed from changes in the form of substances of the brain. And the changes of brain-form proceed from changes in the mind or mental substance,—proceed from changes in its form. But all these changes of form, from first to last, from bone up to spirit, are changes of the human form, and within the human form, and are in no case changes to any form other than the human. The composing elements of the force or activity I exert are, first, substance, and second, changing form. But both the substance and the form are personal; hence the force proceeding from them is personal; it is indeed the person; *the* person; but it is the person in action; the inner person and the outer person combined in action. The spirit of the departed, if it is active, doubtless changes its form. The body of the departed is active surely (for some weeks after death, at least), and changes swiftly and visibly its form. But the activity of soul and body combined in life, is an activity which differs from that of either soul or body singly. This living activity is not an abstract entity: it is simply the acting person, the man practical, the man with whom we daily have to deal; his real, effective, total self.

And now if, on the whole, it should seem to the reader that what we call human activity is not a mere principle, is not an imperceptible will-o'-the-wisp-like somewhat, and does not exist outside of man, or hover about the objects of his activity, but does, in fact, lie wholly within him and is of the man, and is the man himself, as long as the man is active, not being that mere part of him which is called the soul, and not being that mere part of him which is called the body, but being indeed these two parts fused into one composite active being; if the thing, I say, should so seem to the reader, I ask him to note in the margin of the page this third person, and I ask him to recognize that person henceforth as a person — as a "person" in the plain and ordinary sense of the word — as the very person with whom in this world one comes in contact, the person of whom he buys or to whom he sells, who

employs him or who is employed by him, who labors in profession, in trade, or in handiwork; in short, the human being actual and practical.

Like the human trinity, thus far, is the Trinity Divine; in Persons Three, God One. The Soul, or inner invisible Person, is the Father whom no man hath seen at any time and whom no man can see. The Body, or Incarnation, is the Son who declares and reveals the Father, even as man's body declares and reveals the soul. The forth-flowing energy of Soul and Body combined, is the Holy Ghost, which proceeds from the Father and the Son. Just as we say that the soul dwells in the body, the Lord says that the Father dwells in him. Just as we say that the words and works of the body are done really by the soul and not by the body, so the Lord says that the words he speaks, he does not speak of himself, but the Father within him does the works. Just as we see and know a man's soul by his body, and through his body, and as his body, so when Philip asks the Lord to show to the disciples the Father, he answers, "Have I been so long time with you, and yet hast thou not known ME? He that hath seen ME hath seen the FATHER; how sayest thou then, SHOW us the Father?" Just as we get at a man's soul through his body, so does Paul declare that men now have access by a new and living way, through the veil, that is to say, Christ's flesh. Just as the soul is manifest in the body, so is Jesus God manifest in the flesh. Just as in man's living body we possess, all in one, his soul, his body, and the forth-flowing personal energy of the two combined, so precisely dwells in Jesus Christ all the fulness of the Godhead bodily. And just as it behooves us to think of man and to address man, by thinking of his body and by addressing ourselves to his body, so it behooves Christians to think of God and address God by thinking of Jesus Christ and by addressing Jesus Christ in thought. Those who do not thus in thought address the Deity, approach not by the new and living way which is His flesh, but are striving to climb up by some other. Such climbing can never reach. For only the visible human form is inmostly lovable or inmostly thinkable. And only that

which is inmostly lovable and thinkable is inmostly reproducible in men's lives.

The key to the doctrine of the Trinity is the doctrine of the procession of the Holy Ghost. The Church's original belief is in a double procession; from the Father and from the Son. The Greek Church modified this into a single procession, yet in one sense double; from the Father *by* the Son. With Trinitarian Protestants the vulgar, unworded belief extirpates both the creeds, and makes the Holy Ghost proceed not from the Son, not through the Son, but direct from the Father. This is because the masses do not regard Christ's *physique* as absolutely Divine, and therefore not as either necessary source or necessary channel of all Divine dynamic influence proceeding from the Father of Spirits. But precisely as that source and as that channel, must His *physique* be regarded, before the Trinity of Persons and their Unity in the Individual called God can be perceived. Men forget that hour by hour throughout life they are rejecting the physical; and so they forget that day by day He rejected the *physique* like theirs with which He was born into the world. Day by day they restore from the outer world the place of the rejected elements; and they remember that He, like themselves, restored these thence. But to the outer world He daily rejected more than from that world He daily restored; and the difference He restored from His inner world, from the Father Soul, the source of all worlds; and from within He put firm flesh on Him with eating the meat which was made of *doing the Father's will and finishing his work*. Death at last had no more power over Him, because all along it had exercised the utmost power, and had slain all in Him that was able to die. The body with which He rose was not gathered from the world of matter, but was a gathering out of the world of Mind, a substance actually Divine, an evolution of Jehovah out of the plane of Spirit into the bodily plane. The Incarnation was a process, not of forty weeks alone, but of three and thirty years. Every one can see that no other process deserves the name of Incarnation, and that no other sort of Incarnation is Divine. For every Divine

process is essentially a moral process; and the mere placing of Deity locally within a frame of clay, is no moral process at all. Incarnation is the outworking of Infinite Love and Infinite Wisdom into Infinite Activity. Sons of God are all in whom there is this outworking, though finitely. *The* Son of God, the Man who, after his resurrection, was seen by his disciples, is infinitely that Incarnation.

MARSTON NILES.

THE PRACTICAL BEARING OF THE DOCTRINE OF THE GRAND MAN.

IN a previous article on the Grand Man we attempted little more than an explanation of the meaning of the doctrine. And we concluded that paper with the remark, that it is not, what the reader might at first imagine, a purely speculative doctrine, but that, like all of Swedenborg's disclosures concerning the world beyond the grave, it has important practical bearings. It is desirable that the Church on earth become as nearly as possible like the Church in heaven. This is involved in the petition which all Christians offer devoutly, "Thy kingdom come, thy will be done on earth earth as it is done in heaven."

The great truth revealed in the doctrine of the Grand Man, as explained in our previous paper, is, that the order, connection, mutual dependence, unity, harmony, and diversity existing among the heavenly societies, are similar to what we find among the various members and organs of the human body; these bodily organs being, in their connection, nature, and functions, symbols or representative images of the societies of heaven with which they are in complete correspondence.

What, now, is the practical bearing of this doctrine? What is its obvious and legitimate tendency? Plainly to enlarge and liberalize the mind that accepts it, and to impart to the affections something of that beautiful expansiveness which characterizes the Lord's all-encircling love. It shows us that there are innumerable kinds and degrees of good and truth in

heaven, all derived from the infinity of the Divine Goodness; endless diversity of character and state even among the angels, and consequently a place somewhere in the abodes of the blessed for every one who has within him anything of the life of heaven, however humble in quality or limited in degree. It is opposed, therefore, to everything like narrowness, bigotry, sectarianism, or exclusiveness. It encourages us to look chiefly at the essential things of religion,—the spirit and life of heaven, —and to regard as of comparatively small consequence whatever does not lead to or in some way promote these. It rebukes that natural disposition, so common even among professing Christians, to make ourselves the standards of all excellence, and to judge the character of others by our own peculiar views and feelings; and does not allow us to depreciate another's good because it happens to differ from our own in kind or in degree. It teaches us that good people are not all alike; that, although so different sometimes as to be quite uncongenial to each other, they may, nevertheless, belong to the great body of Christ,—may dwell as to their spirits in the same Heavenly Father's house, although in different mansions or apartments.

The doctrine further teaches that the most perfect union, harmony, peace, and good-fellowship are compatible with great diversity of character, rank, occupation, and office; that this diversity, indeed, renders the union and harmony all the more perfect when the different parts in the social body are duly adjusted, and one life pervades them all. It shows us that gradations of rank and character may exist without pride, disdain, or tyranny on the one hand, or envy, jealousy, or humiliation on the other; and that these very gradations furnish wider scope for the infinitely diversified powers of man, and multiply and strengthen the ties that bind the human race together. Its tendency is to make us regard as honorable every position and occupation in life which is useful; to lead every one to desire and seek just that sphere of usefulness which his gifts of body and mind best qualify him to fill; and whether that sphere be high or low—in the head or foot, the eye or hand of the social body

—to work there contentedly and faithfully, forever thankful that he is a man.

It is plain to be seen, therefore, that this doctrine is alike opposed to that insane lust of dominion which seeks to enslave and impoverish the masses, and to that equally mad spirit of agrarianism which would level all distinctions and make the world a swamp or a desert for the sake of having it flat; alike opposed to that proud aristocracy which seeks to erect insuperable barriers, and to that wild democracy which would tear down all the fences and remove all the landmarks. It shows us how it is possible for people of every variety of culture, rank, profession, occupation, tastes, and habits that are not disorderly, to dwell together like brethren in unity.

Let this doctrine be generally accepted and devoutly believed, and what a change would speedily be wrought by it in nearly all existing churches! How quickly would bigotry, intolerance, and belittling sectarianism—all doleful creatures of the night—take their departure, as owls and bats retire at the approach of dawn! For all agree that the Church on earth ought to be, and in a state of true order *will* be, somewhat like the Church in heaven. All Christians, indeed, pray for this. Accepting, therefore, the new doctrine of the human form of heaven—the doctrine of endless diversity coupled with completest harmony and unity—they would no longer aim at perfect uniformity in things pertaining to the Church, for they would see that no such uniformity exists in heaven. They would see that perfect agreement in doctrine or ritual (save in two or three fundamentals) is neither to be expected nor desired; that variety everywhere—in the spiritual no less than in the natural realm—is the truly Divine order. And seeing this, they would allow and encourage the utmost freedom of thought and inquiry on religious or doctrinal questions, not deprecating but cordially welcoming whatever diversity might result from such freedom. Prejudice against new ideas, or against writings said to contain them, would everywhere be condemned and frowned upon as a hindrance to religious progress. Thus would bigotry and intolerance be banished from the churches, and in their place

would come a grand catholicity, broad and beautiful as that in heaven. Instead of antagonistic sects, warring against, fretting and weakening each other, we should have, out of many and diverse communions, one harmonious and united Church; not one in doctrine, discipline, and form of external worship, but one in spirit,—one in the real and practical acknowledgment of the Lord and his Word,—a Church all the more beautiful and perfect because of the endless diversity among its component parts.

It cannot be denied, therefore, that this doctrine of the human form of heaven, is good and wholesome in its practical tendency. And what stronger evidence of its truth could any one have or desire than this? No such beneficent results could flow legitimately from a doctrine which is itself false. "Of a bramble-bush men do not gather grapes," "neither can a corrupt tree bring forth good fruit."

And if this doctrine be, indeed, true and from heaven, as we believe and claim, and if the New Church, foreshadowed and signified by the Apocalyptic New Jerusalem, is, or is to be, "the crown of all the churches that have hitherto been in the world,"—the glorious and consummate flower toward the expansion of which all the previous churches have looked, and each in a measure contributed,—then we should expect this Church would furnish an illustration of the heavenly doctrine we have been considering. We should expect to find in it great freedom of thought, and consequently great diversity in doctrinal beliefs as well as in states of life; and should look for perfect agreement only in two or three fundamentals (*See* A. C., n. 1834), and this in substance rather than in form or phraseology. We should expect in the authorized teachings of this Church a distinct recognition of this wide diversity, and of the large toleration and complete union and harmony thence resulting.

And turning to the revelations made for the use of the New Church (where only may be found the authorized teachings of this Church), we find such expectation completely justified. First, we are told that the Church on earth is or should be

like the Church in heaven in respect to variety, or the diversity of its several parts.

"Heaven is a whole, composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. All perfection results from the harmonious arrangement of parts that are different. . . .

"The same may be said of the Church as of heaven, for the Church is the Lord's heaven upon earth. There are also many Churches [or ecclesiastical organizations]; and yet each one is called a Church, and likewise is a Church so far as the good of love and faith rules therein. There also the Lord makes a whole from parts that are different; that is, from several Churches he makes one Church."—H. H., nos. 56, 57.

It is plain that the Church here spoken of, and which is perfected by variety, is the Lord's true Church, such as the New Jerusalem is declared to be; for it is said to be the same as the heaven of angels in respect to the diversity of its component parts; and this could be affirmed of none other than a true Church. But the endless variety in the New Christian Church, signified by the New Jerusalem, is distinctly declared in other parts of the writings. Thus in his explanation of the meaning of "the seven candlesticks" mentioned in the first chapter of the "Apocalypse," Swedenborg first says that they "signify the New Church upon earth, which is the New Jerusalem descending from the Lord out of the new heaven." Then, after referring to previous numbers wherein he had explained the meaning of "candlesticks" and the number "seven," he proceeds:—

"By the seven candlesticks are not meant seven churches, but the whole Church in the aggregate, which in itself is one, but various according to reception. These varieties may be compared to the various jewels in a king's crown; also to the various members and organs in a perfect body, which yet make a one. The perfection of every form consists in diverse things being suitably disposed in their order. Hence it is that the entire New Church is described, as to its various particulars, in what follows."—A. R., n. 66.

We learn from this that there will be great variety in the Church signified by the New Jerusalem, and that this variety will not detract from, but rather add to, its perfection. It will be a truer, grander, and more excellent Church, because more like the angelic heaven from which it descends, on account of such variety. We further learn that the New Church in its entireness—"in the aggregate"—is described as to its various particulars, in what is said of "the seven churches in Asia."

Looking, now, at the faith of these "seven churches," as revealed in the spiritual sense of what is addressed to them, we find there all the dominant forms of religious error current in the creeds of Christendom at the time Swedenborg wrote. We find some among them "who primarily respect truths of doctrine and not the good of life"; some "who are in good as to life, but in falsities as to doctrine"; some "who place the whole of the Church in good works, and nothing of it in truths of doctrine"; some "who have suffered themselves to be seduced by others"—who "have not themselves falsified truths," but have given credit to others "who have done so"; some "who are in dead worship"; and some "who are in faith separate from charity."—A. E., nos. 112, 163, 195, 227. But notwithstanding the errors incorporated into their creed, and professed by the people, many in these same churches are said to live the life of charity, and are therefore really members of the Lord's true Church—the New Jerusalem. Thus it is said of those professing the doctrine of "salvation by faith alone," that "the greater part of those born within the Churches where this doctrine is received . . . believe no otherwise than that 'faith alone' is to think about God and salvation, and how they ought to live"; and that "there are very few who thus live from doctrine"—that is, in accordance with the doctrine of faith alone as set down in the creeds."

Then in that chapter of the Apocalypse (xxi.) which contains the fullest account of the Holy City, New Jerusalem, recording its descent from God out of heaven, and describing its form and dimensions, the nature of its foundations, walls,

gates, temple, etc., we are told in the last verse who are excluded from its sacred enclosure, and who are admitted or acknowledged as entitled to the rights and privileges of citizenship. The former are all who have, by disorderly and wicked lives, "adulterated the goods and falsified the truths of the Word," and thus rendered their souls impure and filthy, and unfit for the companionship of angels. The latter are "they who are written in the Lamb's book of life"; which words, as explained by Swedenborg, mean "they who believe in the Lord and live according to his commandments in the Word." And every one can see that among these there exists an endless diversity; for there are innumerable states or degrees of acknowledgment of the Lord and fidelity to the laws of life that he has revealed. And it is hardly to be expected that the people who are in these different states as to good and truth, will ever be formed into any one religious organization. On the contrary, we should expect them to be distributed throughout the different organizations, and some, doubtless, outside of them all. And this reasonable expectation is in perfect agreement with the explicit teaching of the writings. For the New Jerusalem, we are told, is "the Lord's kingdom in general" (A. C., n. 402), and "his kingdom consists of all who are influenced by good."—N. J. D., n. 95. It is "the communion of saints"—all God's children of whatever name—"scattered throughout the whole world, and consisting of those who are in love to Him and in charity towards the neighbor,"—"not only within the Church, but outside of it also."—A. C., n. 7396; T. C. R., nos. 307, 416. From all of which the endless diversity of the New Jerusalem may be clearly seen or readily inferred.

Turning again to Swedenborg's exposition of the seventh chapter of the Apocalypse we find further and still stronger confirmation of the truth we are endeavoring to inculcate. The first part of this chapter gives the number who were "sealed" out of each of the twelve tribes. And these "tribes," we are told "signify those who are in genuine goods and truths" (A. E,, n. 452), and therefore constitute "the Lord's internal church."—A. R., 363. In other words, they

are "all of the New Christian heaven and the New Church, who will be in truths of doctrine derived from the good of love through the Word from the Lord."—A. R., n. 348. These constitute the *internal* of the New Church. But this Church, as well as every other, must have an *external* as well as an internal. It cannot exist without it. And the external is as truly a part of the Church, and just as essential to its completeness, as the skin is a part of the body, and necessary to its completeness. "Where the internal Church is, the external must be also, for the internal of the Church cannot be separated from its external."—A. C., n. 6587. And those who constitute the external Church are by far the most numerous.—Ibid.

Who, then, constitute the external, and who the internal of the New Christian Church? Swedenborg answers,—

"The men of the internal Church are those who have qualified their good by interior truths, such as those of the internal sense of the Word; but the men of the external Church are those who have qualified their good by exterior truths, such as those of the literal sense of the Word."—A. C., n. 7840.

Again, and equally explicit, in his explanation of the meaning of that "great multitude" (Rev. vii. 9) which the seer of Patmos beheld in vision after he had heard of the number sealed from each of the twelve tribes,—that great multitude, he says, "signifies all the rest who are not among the above recited [that is, not among the one hundred and forty-four thousand], and yet are in the Lord's new heaven and New Church, being those who compose the lowest heaven and the external Church."—A. R., n. 363. And in their number are included "all who are in the good of life according to the doctrinal tenets of their religion," which "*they believe* to be truths and goods," although they are not such; and all "who are in falsities from ignorance and from various religions," but who, nevertheless, "live well according to their religious dogmas"; for "what is false is not imputed to any one who lives well according to the dogmas of his religion."—A. E., nos. 454, 455.

From this we learn that people may be in falsities from ignorance, or from instruction received from those whose opinions they revere, and yet be "in the good of life." And we learn, further, that all of this class are "in the Lord's New Church," and are "numerous"—"a great multitude which no man could number, of all nations, and kindreds, and people, and tongues."

It is plain from the passages above cited (and many more of a kindred character might be added), that there is, or is to be, the same endless diversity in the Church signified by the New Jerusalem, that there is in the heaven of angels. Its teachings clearly point to this. Its foundation being broad as that of the angelic heavens, it should and will be as large, catholic, and inclusive in its nature and spirit. Its component parts will differ as widely as do the different organs in the human body; and there will be among them the same friendly recognition of each other, the same mutual regard and respect, the same harmonious coöperation, the same vital and fraternal union. And thus will this new doctrine of the human form of heaven, as explained in our previous paper, be exemplified in the New Church as it has never been before since the days of "the most ancient."

B. F. Barrett.

Father, how can I thus be bold to pray
That Thou shalt grant me that or spare me this?
How should my ignorance not go astray,
How should my foolish lips not speak amiss
And ask for woe when fain they would ask bliss?

Just as Thou wilt, is just what I would will;
Give me but this, the heart to be content,
And if my wish is thwarted, to lie still,
Waiting till puzzle and till pain are spent,
And the sweet thing made plain which the Lord meant.

—*Susan Coolidge.*

RELATION OF SOUL AND BODY.

It is a general truth, almost universally recognized, that the life of the body is from the soul, and that the soul gives the human form to the body. Swedenborg's words in regard to this are sometimes very strong. For example, in H. H., n. 453, he says,—

"Man is man from his spirit, and not from his body; and the corporeal form is added to the spirit according to its form, and not the reverse; for the spirit is clothed with a body according to its own form. Wherefore the spirit of man acts into every part, yea, into the minutest particulars of the body, so much so that a part which is not actuated by the spirit, or in which the spirit is not acting, does not live."

Quotations of this kind might be multiplied (*see* especially D. P., n. 296); and if they were taken alone, and interpreted strictly, it would follow that the body is a perfect expression of the soul, exactly in the form of the soul, and representing in its states of vitality, of health and disease, the states of life of the soul. It is the purpose of this paper to open the subject of the extent and the limitations of this correspondence.

Facts which illustrate the correspondence of the body with the spirit, are, that the intentions of the spirit are carried out in the body; that its affection and thought are imaged in the expression of the face; that the form of the face, of the brain, and of the whole body, undergoes considerable changes, answering to the activities of the soul; and that the states of the mind, its hopefulness or despondency, its energy or its indolence, greatly affect the health of the body.

On the other hand, facts which illustrate the limitations of this correspondence are, that the body dies though the spirit lives; that the body is subject to mutilation, amputation, and other injuries, which do not proceed from the spirit nor affect it correspondingly; that a lovely spirit may inhabit a deformed

body, and an evil spirit a beautiful body. Swedenborg states that in the first state after death, the spirit appears much as the body did in this world, from its habit of dwelling in it; but in the second state the spirit appears as it really is in itself, and then becomes very different; "for the face of man's spirit differs very much from the face of his body. . . . I have seen some recently from the world, and knew them from their face and speech; but when they were afterwards seen, I did not know them."—H. H., n. 457. The difference between the natural body and the spiritual is evident also in the case of infants, who, in the spiritual world, "walk without practice."—H. H., n. 331. "They speak within a month the angelic language" (S. D., n. 5668); that is, as soon as they have distinct ideas to express. But in this world the body has to be taught and trained to walk and to speak, often acquiring the ability very imperfectly, on account of physical defects which the spirit is unable to overcome.

While, therefore, it is true that it is by virtue of the presence of the spirit that the body has life, and that every fibre in which the spirit does not act does not live, it is also true that there are other influences acting upon the body, by virtue of which it takes on other forms than those of the spirit, and may respond imperfectly to the impulses of the spirit, or, in death, not at all. In Swedenborg's language, "the soul acts in the body and upon the body, but not through the body; but the body acts of itself from the soul."—T. C. R., nos. 154, 188. This view is presented with great emphasis in the "True Christian Religion," where it is used to illustrate the nature of the Lord's Human, that It has life in Itself, and Itself gives the Holy Spirit from the Father. And this he calls an "arcanum from the Lord Himself, for those who will be of His New Church."—n. 154. The whole heaven also is said to be a man, "in the very image and likeness of the Lord, and the Lord rules it as the soul rules its body."—D. P., n. 163.

From these things it appears that there is a certain independence in the body, by virtue of which it responds of itself, or as of itself, to the impulses of the soul, more or less per-

fectly or imperfectly. This, perhaps, may be illustrated by the familiar experience of physical buoyancy or lassitude independent of the state of the mind. The mind desires to do something — say, to ascend a mountain — requiring a physical effort. The body responds and climbs the slope with a physical pleasure all its own; or to the same impulse it may respond feebly, "I cannot."

The source of this independence appears to be this: that, while the spirit of man receives the affection which is its life by association with individual spirits who are adjoined to it, the body as to those organs and functions which are in order, has life by a general influx from heaven, almost like good animals and plants; so that it may, perhaps, be considered as a human animal adjoined and subjected to the spirit. The following passages from Swedenborg appear to sustain this view: —

"To the third or inmost heaven corresponds the second or middle heaven, and to the second or middle heaven corresponds the first or lowest heaven; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera. Thus it is the corporeal of man into which heaven at last terminates, upon which as upon its basis it subsists."—H. H., n. 100.

"There continues, without man as a medium, a Divine influx into the world, and also into those things which are from the world in man."—H. H., n. 112.

"By this [general] influx man is governed as to those things which proceed from thought and will into act, thus as to speech and as to actions; for both these flow according to natural order, with them, therefore, the spirits who are adjoined to man have nothing in common. By general influx from the spiritual world, also, animals are ruled, because they are in the order of their life." —H. H., n. 296.

The general influx from heaven into the brain, into the lungs, the heart, and the kidneys, is described in A. C., n. 3884. In H. H., n. 418, it is said that there is a correspondence with each of the vessels and fibres, "and not only with them, but also with the organic substances, which inte-

riorly receive the influx of heaven, from which man has interior activities serviceable to the operations of his mind."

This reception of the general influx of heaven is a sufficient cause of the degree of independence which the body enjoys. Understanding that, we see how the body takes up the impulses of the mind, and carries them out in its own way, with physical ease and pleasure, or physical difficulty and pain, according to its own state. And we get from it an intelligent idea of the important doctrine of the relation of the Human of the Lord to His internal Divine. We see how the Lord as a child could receive the Divine, and bring it forth of Himself in a Divine child-like way, and as a youth could bring it forth in Divine youthful thought, and as a man could present it in full manly usefulness; and how He now as a Divine Man with us and in sympathy with us, gives us of the Divine Love which is so good to Him.

Our present view illustrates also some of the relations of the soul and the body in health and disease. We see that the impulses of life come from the soul, and that these are potent to quicken the reaction of the body; but, nevertheless, that the states of the body are affected by other influences and circumstances than those of the soul,—by food good or bad, air pure or foul, exercise or enforced confinement, physical injuries from external causes; besides the inherited physical form and constitution, perfect or deformed, vigorous or feeble. And we know that body and soul may be, from these causes, very ill assorted,—that a most vigorous soul may inhabit a puny body, and be much hampered by it; or a weakly soul may possess a robust body, and make very poor use of it. Shakspere says, "The horse his mettle from his rider takes." And so does the body take its mettle from the soul, and for the best development and fullest activity of the body, the generous cultivation of the loves of usefulness, which are the springs of life in the soul, is necessary. But just as an impatient rider may spur his laboring horse till he drops dead, so a man whose spirit is willing may urge his weak flesh to the point of absolute exhaustion, without abating his own unwise vehemence.

The principle involved in the words "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," has a just application to the relation of the soul and the body. It is folly to ignore the separate wants and limitations of the body. It is wise to give it food, rest, and recreation, and all healthful surroundings according to its needs; at the same time training it, as one would a noble animal, to put forth its full powers; to the end that it may bring forth with ease and pleasure the good and wise desires of the soul.

It is not ignored in this view, but rather it is the correlative of it, that a depressed state of the spirit will depress the vitality of the body; that a strong morbid impression from the spirit may produce disorder and even death in the body; and on the other hand, that diseased conditions of the body not produced through states of the mind, may still furnish receptacles for evil spiritual influences that affect the mind injuriously.—*See* H. H., n. 299. All these things are matters of common observation, as well as of instruction in the New Church; and they each and all have their proper places in a true theory of the relation of the soul and the body.

JOHN WORCESTER.

In His hands we are safe: we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory:
In Him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall sever us, that we should ever go
From this great love.

—*Anonymous.*

SWEDENBORG STUDIES.

THE RENDERING OF ISAIAH LXII. 10.

In Isaiah lxii. 10 are found the familiar words, as to the way of life, "gather out the stones." This passage was quoted by Swedenborg in the "Arcana," n. 1298, and we there find the Latin expression *elapidate lapide*, which the translator rendered, "make it stony with stones," and added a foot-note which is as follows:—

"This is not the true sense of the original, though the author's explanation seems to show that, from some accidental circumstance, he so understood it. The Latin, *elapidate lapide*, is contradictory. The sense of the original is properly expressed in the common English version, which has "gather out the stones," meaning, in the literal application, "remove the stumbling blocks"; and then stones will bear their opposite signification, and denote falses. It is nowhere else explained by the author, and is in only one other place (n. 3142 of this work) quoted at length; and there it is given correctly, except that the preposition *e* before *lapide* appears to be a misprint for *a*.—Ed."

This is a singular and most interesting case. At first sight the editor is all wrong, and his foot-note all unnecessary and misleading. Looking at the original, one would say at once that "make it stony with stones" was not a translation of Swedenborg's *elapidate lapide*, and that these Latin words do exactly represent the Hebrew which means "free from stones." Indeed the Hebrew in this passage is specially mentioned by Gesenius in his grammar as unmistakable in its meaning, which he declares to be just what Swedenborg gives, except that the preposition — *elapidate e lapide* or *a lapide* — should be used, as it is used in n. 3142.

But the translator was led to render in the awkward way noted, and to insert the foot-note, because of Swedenborg's interpretation here, that "stones signify truths," or, as it is in the Latin, *lapis pro veris*. This turns the meaning, and declares that the stones referred to are not those which

encumber the way of life, and which are falsities, but are the truths of which the way is constructed. It was this which made it seem necessary to translate "make it stony with stones."

As to the meaning of the original, no doubt has been expressed by scholars, and there seems to be no room to question the translation "clear it from stones," or "gather out the stones," which is not so exact, but means the same. In case it is so understood, the stones to be removed denote falsities. The meaning would be like that of PSALMS xci. 12, "lest thou dash thy foot against a stone."

The probable explanation of this variation from his general lucidity may be found by looking at the *Index Biblicus*, or index of Scripture passages, which Swedenborg made much use of in the preparation of his works, so that, if anything obscure had entered into his index, it generally appeared in subordinate quotations made in the works prepared for publication.

Now the *Index Biblicus* has, *Elapidate lapide viam, pro confirmare doctrinam fidei, quæ ducit ad regnum cœleste veritatibus* (Es. lxii. 10), which means, "Stone the way with stone, signifies confirm by truths the doctrine of faith which leads to the heavenly kingdom." May it be that the omission here of the preposition, which was required to render the Hebrew exactly, led him to give the verb the meaning only of *lapidate?* Had he written *elapidate e lapide*, as he did in A. C., n. 3142, would not this have changed his interpretation in A. C., n. 1298? And would not this explanation be better in place of the language as to "some accidental circumstance" in the foot-note?

EXPLANATION REQUESTED.

Editor New-Jerusalem Magazine: —

THE following statements are in A. C., n. 4197: "Good from which truth is derived, and truth which is from good. . . . Good in which is truth, and truth which is from good." Many readers, no doubt, will not perceive the differences in the distinctions made in these statements. They seem to be similar to the following statements: "Heat from which light is derived, and light which is from heat. Heat in which is light, and light which is from heat." Such distinctions seem to embody little if any differences. The following questions are also sug-

gested: Can good exist without truth, or truth without good? What else can be derived from good except truths? By reading the numbers referred to in the number from which the above are quoted, these differences are, no doubt, clearly shown; but many readers would not likely take the time to learn and see how these differences arise.

S. Waller,

Seneca Falls, N. Y.

We thank our correspondent for his inquiries, and would gladly have more of them. In reply we would say that to his mind there seems to be an unnecessary fulness in the expression referred to. He would apparently think it as well if Swedenborg had said simply "good and truth," rather than "good from which truth is derived," and so forth. To us the reason for using such expressions found here and elsewhere is that the writer was separating spurious good — good which is joined with falsity — from genuine good which goes with genuine truth. The unwise and unprofitable aims of worldly and evil men are what are good to them, but goods of this character are not those from which truths are. Neither are the false reasonings of such men, though received as truths by many, genuine truths, nor truths from good. Swedenborg did not say, "good from which truth is *derived.*" He simply and tersely said, "good from which is truth"— *bonum a quo verum* — and the translator put in "derived," a clumsy, inaccurate addition. The distinction, it will be seen, was one important to be made, and the easiest way to describe the right kind of good was to say *bonum a quo verum.* So with truth. "Truth from good"— *verum ex bono* — is what was meant as distinguished from such perverted truths as are from evil, and as are regarded as wisdom by evil people. Thus just definition enough was given to remove all obscurity.

Our friend's questions, "Can good exist without truth? or truth without good? What else can be derived from good except truth?" are answered, as we think, by the above suggestion. It is not implied, in the terms used by Swedenborg, that real goods and truths exist separately, but that some good — the good of evil aims — is without real truth, and *vice versa.* As to truth derived from good, we have already implied our belief that good is derived from good, and truth

from truth. The word is incorrect, and is a misleading intrusion.

AS TO THE SONS OF TAMAR.

In speaking of the scarlet of the hangings of the Tabernacle, Swedenborg refers to numerous passages in the Word where scarlet is mentioned. He cites its use as a remembrancer, as by Rahab of Jericho, who bound the scarlet line in the window in order that the spies of Israel might remember their promise to save her. He also refers to the scarlet thread spoken of in the 28th and 30th verses of the 38th chapter of Genesis, in the account of the birth of the two sons of Tamar by Judah. He says,—

"It was customary in ancient times, when significatives were in use, to bind a scarlet thread, to the end of remembering a thing; as is said of Pharez, son of Tamar, upon whose hand 'the nurse bound a scarlet thread'" (Gen. xxxviii. 28, 30).—A. C., n. 9468.

In another work he makes use of the same words, speaking of Pharez, son of Tamar, and saying, "Upon his hand the nurse bound the scarlet thread."—A. E., n. 1042.

This is a verbal error. It was Zarah, the other son, upon whose hand the thread was bound. We read in the Word as follows:—

"And afterward came out his brother that had the scarlet thread upon his hand; and his name was called Zarah."

Swedenborg had fully treated of this passage in the "Arcana," nos. 4915–4930, and had also explained it with remarkable lucidity, considering the state of his enlightenment at that time, in the "Adversaria." How he came afterwards to exchange the brothers' names it is unnecessary to inquire.

It would seem that the translators have not acted wisely in carrying this error over into the English editions, but that they should have made the necessary change of name, and then referred to the correct use of them in preceding pages.

THE POSTHUMOUS WORK ON THE "DIVINE LOVE AND WISDOM."

The American Swedenborg Printing and Publishing Society, after a pause in which its editor has been very busy, is publishing some volumes of the new Latin edition. The little volume on "Love and Wisdom," taken from the "Apocalypse Explained," came first to hand, and we read it with some care.

The paper is excellent, the type is peculiar but clear, and the whole appearance is eminently respectable and tasteful. Of the work which has been put into these volumes by the editor, Rev. S. H. Worcester, the reader will form no idea. The photo-lithograph has been closely examined for every word, all references to the Word have been verified, as well as every reference to Swedenborg's other works, the proof-sheets have been read and re-read many times, and the intervening two hundred miles between editor and printer have not been suffered to affect the result, though, if there are errors, this accounts for them.

We have noticed very little to criticize. The diphthongs *æ* and *œ*, which are constantly recurring, should, we think, have been printed in the form now commonly in use. The *g* has been omitted from *dignoscuntur* page 25, line 8; the words *pro ut* should be joined, page 43, line 14; as should *circum circa*, page 46, line 37; *incohant* should be *inchoant*, page 55, line 7. These are in their nature printer's errors, and were probably set right more than once in the proofs. The editor seems to have changed *quotidie* to *cottidie*, page 87, line 3, unnecessarily.

A full index of subjects, an index of Scripture passages, and a list of editor's notes, complete what we regard as a final work.

BOOK NOTICES.

A Little Tour in France. By Henry James. Boston: James R. Osgood & Co. 1885. pp. 255.

From the author's name, written large on the title-page above all else, to the closing paragraph, all is evidently genuine, and scarcely anything could have given this cool and contemptuous critic a better opportunity to display his gift than the hasty ramble here treated of. Of all men to write down places, Mr. James has made himself chief. His pains do not conceal his art. He is the traveller who calls everything "little," and looks down upon everything with a praise that is condescending, or with a blame that is scornful. Hear him at La Rochelle:—

"The walk upon the rampart led me round to one of the gates of the town, where I found some small modern fortifications and sundry red-legged soldiers, and, beyond the fortifications, another shady walk, on which latter expanse the poor little red-legs were doing their exercise. It was all very quiet and very picturesque, rather in miniature, and at once very tidy, and a little out of repair."

Or this of Carcasonne:—

"This brilliant, this suggestive warden of Carcasonne marched us about for an hour, haranguing, explaining, illustrating as he went; it was a complete little lecture, such as might have been delivered in the Lowell Institute. We passed along the battlements and *chemins de ronde*, ascended and descended towers, crawled under arches, peered out of loop-holes, lowered ourselves into dungeons, halted in all sorts of tight places, while the purpose of something or other was described to us. It was very curious, very interesting; above all, it was very pictorial, and involved perpetual peeps into the little crooked, crumbling, sunny, grassy, empty *cité*."

Always entertaining, always carefully forgetting, and fault-finding, and slurring,—to please his chosen readers,—Mr. James makes a book which is by all means to be read, and by no means to be admired.

The King's Men. A Tale of To-morrow. By Robert Grant, John Boyle O'Reilly, J. S., of Dale, and John T. Wheelwright. New York: Charles Scribner's Sons. 1884. pp. 270.

To the New-Churchman, taking broad views of the movements of the day, "A Tale of To-morrow" is an object of interest. He will give little time to the study of the literary puzzle here pre-

sented, though he will see the gifted Irishman in many pages, and the witty Bostonian in others. It is chiefly as an attempted delineation of the England of the next century that he will read the neatly-printed romance. He will not get on with the notion of England as a republic, ruled by a demagogue, with a restorationist conspiracy going on with Fenian feebleness, but he will sympathize with all that is bright and good in the book, will be glad that he read it, and will commend it to others.

Foot-Prints of the New Age. Being a Verification of Swedenborg's Disclosures respecting the Last General Judgment. By B. F. Barrett. Philadelphia: Swedenborg Publishing Association. 1884. pp. 284.

In preparing the eighth book of the "Popular Series," Mr. Barrett has selected as his subject the evidences of the inauguration of a new era in 1757. First leading the reader's mind to look to the spiritual world for the Judgment and to this world for its effects, he draws out the doctrine as to that event with sufficient fulness for his purpose, and then enters upon a survey of the proofs. He not only runs over the field of material and mental improvement, as has often been done, but gives space to three leading religious teachers, representing different schools, but all agreeing in their progressiveness. These are Channing, Robertson, and Bushnell, and the extracts from their works are selected with a skill which exhibits their views in a most interesting way. Mozoomdar is also appealed to, and yields similar evidence of the great change, especially when his thoughts are brought into contact with those of Pandurung, the first avowed New-Churchman of India, as Mr. Barrett has done here.

Mingo, and Other Sketches in Black and White. By Joel Chandler Harris. Boston: James R. Osgood & Co. 1884. pp. 273.

The reputation which Mr. Harris has made by his "Uncle Remus" books will be widened by this publication of four stories of southern back-country life. They are full of pathos, especially the story called "Blue Dave." We doubt the ability of many to read without tears this sketch of the much-feared runaway slave whose heart sought only a kind owner, but could not brook a cruel one. He was at length purchased by Mrs. Denham.

"Dave was happy at last. His voice was the loudest at the corn-shucking, his row was the straightest and cleanest in the cotton-patch, his hand was the firmest on the carriage seat, his arm was the strongest at the log-rolling. When his old mistress came to die, her wandering mind dwelt upon the negro who had served her so faithfully. She fancied she was making a journey.

"'The carriage goes smoothly along here,' she said. Then after a little pause she asked, 'Is David driving?' and the weeping negro cried out from a corner of the room:

"''Taint po' Dave, Mistiss! De good Lord done tuck hold er de lines.'

"And so, dreaming as a little child would dream, the old lady slipped from life into the beatitudes, if the smiles of the dead mean anything."

James Madison. By Sidney Howard Gay. Boston: Houghton, Mifflin & Co. 1884. pp. 337.

We have had only praise to utter of this series of lives of American statesmen, and this volume equals its predecessors in compactness and clearness. Mr. Gay is something of a wit and does not refrain from making unnecessary sport of the life of Madison by Rives, but he thus gives piquancy to a book about a man so unenthusiastic that his biography runs some risk of being prosy. The usual excellent index completes a volume which no good library can do without.

Heaven. Edited by Rev. Charles S. Perkins. Boston: The First Free Baptist Society. 1884. pp. 553.

This well-printed volume is a compilation of sermons, edited by the pastor of the Society for whose benefit the book is sold. There are thirty-four sermons representing many schools of doctrine in an undogmatic way. Among E. E. Hale, Phillips Brooks, Spurgeon, President Seelye, Drs. Talmage, Hall, N. Smyth, and others, we are glad to see the Rev. Frank Sewall, whose sermon on "Thy will be done on earth, as it is in heaven," was well worthy of this publication.

Animals of the Bible. By John Worcester. Boston: Massachusetts New-Church Union. 1884. pp. 294.

We are pleased to see, after seven years, a new edition of this excellent book which opens the way for other treatises on the correspondence of other objects. And we rejoice in the appearance of so well executed a volume from our own publishers. Mr. Worcester has added chapters on the elephant and on oysters, which come under the head of "Animals of the Bible" by means

of ivory and pearl. We trust the demand for the volume will be such as to induce the author to prepare companions on vegetables and minerals.

Moral Training is the subject of an address delivered by Mr. John T. Prince, an agent of the Massachusetts Board of Education, and we have read with profit his views on this subject and the kindred one of "School Government." The emphatic presentation of the subject of moral training in schools, is a good sign of reform in educational methods which have lately only given intellectual development to children.

'49 is an utterly improbable, revolting story, not without pathos, told by Joaquin Miller, and published by Funk & Wagnalls. The scenes may not be overdrawn, but the narrative, though declared to be true, has evidently been embellished from the writer's imagination.

Rutherford, from the same house, is merely a society novel.

Our friend of the *American Church Review* has changed again, has replaced that periodical among the list of quarterlies, and has started a weekly newspaper, to be called the *Church Press.* We wish him well in the new undertaking; but cannot appreciate the editorial pride which leads him to say "We cannot accept checks for the amount of a single subscription."

L'Evangeliste. By Alphonse Daudet. Translated by Mary Neal Sherwood. New York: Funk & Wagnalls. 1884. pp. 304.

The skill of a great novelist has here been turned against Protestantism in its worst aspect. As if stung in his own heart by the injustice of faith-alone evangelization, by its harshness in sending tender women into the streets to preach, and by its hypocritical talk about the saved; he has rapidly brought before the reader's eye two families, whose sad experiences had prepared them for entering with unusual delight upon the happiness which a proposed marriage would effect, and then he has made a stern Salvationist stab with her heartless preaching the heart of the promised wife, and draw the life-blood, leaving her as frozen as herself; while the widowed mother, abandoned in her helplessness, the unworldly widower whose life was to have been made prosperous, his child-

dren whose cries at their great loss cannot be hushed, and many others outraged in all their best affections, lament without remedy. It is a terrible book, and the worst of it is the *Evangéliste*, more Babylonian than the Babylon she hated.

On the Right Use of Books. A Lecture. By Wm. P. Atkinson. Boston: Roberts Brothers. 1880. pp. 65.

The important subject here discussed by Prof. Atkinson of the Massachusetts Institute of Technology, is one which our readers have need to consider, and they will do well to read this little treatise, though they will not agree with all that is said. The author, who says much about himself, is a bright rather than a wise man, but he has collected here many good sayings of others, and has offered many practical suggestions of value in these days of over-reading.

The Book of Psalms. Translated by the Rev. T. K. Cheyne, M. A. New York: D. Appleton & Co. 1884. pp. 256.

One of the Old-Testament revisers has given us a translation of the Psalms, which is printed in exquisite style, and is worthy of close study. Mr. Cheyne's work has been already disapproved of on account of his rugged literalness which leads him to change "from everlasting to everlasting" to "from æon to æon," "paths of righteousness" to "right tracks," "rock" to "crag," and so on. He is also not aware of the truth as to the inspiration of Scripture. And he here puts down many passages as fragments which manifest to us their perfect connection. In fact, his work is on the whole, degrading to the Psalter. Yet in some respects, such as the restoration of the name Jehovah and the printing of the Psalms in poetic measures, his contribution is valuable and timely.

Miss Ludington's Sister. A Romance of Immortality. By Edward Bellamy. Boston: James R. Osgood & Co. 1884. pp. 260.

A single woman, dwelling on her girlhood, which had ended suddenly in a disfiguring sickness; adopting a male child and bringing him up to linger as she did before the picture of herself in girlhood, till he grew up with absorbing love of this ideal maiden, and with a theory that she had a spirit existence and would meet him in the other world; their dwelling even to persuasion upon

the thought that one's past self is a separate soul, till they were led to seek by means of a medium a materialization of the maiden; their utter deception by two people, who thus placed their daughter in a luxurious home; the progress of the events till true love of the deceiving girl for the young man led her to disclose the plot and run away; and finally, of course, the utter forgiveness and the happy marriage make up a strange story not likely lo lack readers, and by no means wanting in useful lessons. But it was sheer perverseness in the author not to dissipate the whole illusion of the separate soul of the past self from the minds of those who had suffered such deception through it.

Number One and How to Take Care of Him is a pleasant, yet thoughtful, book on health, published by Funk & Wagnalls, New York. It contains a great deal of good sense expressed in an interesting way by Dr. J. J. Pope, a high London authority.

Of Himself Again, a novel published by the same firm, we will only say that they wasted time and reputation in doing it.

We are indebted to Prof. G. W. Worcester, of Urbana, for a copy of Proceedings of the Central Ohio Scientific Association, containing a paper by him on the Stentor Cœruleus which he had observed as it passed through various transformations, represented here by plates.

Mrs. Hitz's little pamphlet on the Sexual Nature, published by the Moral Education Society, of Washington, is a very brief compilation of the thoughts of some of the best writers on the subject.

Protection and Free Trade To-day is the title of a pamphlet prepared by Robert P. Porter, and published by Osgood & Co., Boston. It expresses the popular feeling, though its many statistics are not necessarily convincing.

A book published by Funk & Wagnalls, of New York, and supposed to contain the records of a Judge, is unwholesome as well as flat.

We have received from Funk & Wagnalls, copies of *The Voice*, a newspaper published in the interest of the Temperance movement, now worthily competing with the issues of protection and free trade for the sympathy and votes of the people.

THE NEW CHURCH.

The Scriptural Proofs of Man's Immediate Resurrection.

It is important to the working minister that he should have clearly in mind the passages of Scripture which, in a marked and unmistakable manner, confirm the doctrines of the New Church. For while these doctrines are drawn from the very spirit of the Holy Word, and find expression in its literal meaning throughout, yet in public and private presentation of the truth the use of leading confirmatory passages is often seen.

It was the advice of Rev. T. B. Hayward to his class of theological students, that they should fix upon passages of unmistakable teaching, and then from these progress to those the less perspicuous meaning of which would be rendered clear. As to the doctrine of the Lord, for instance, he would begin with John x. 30, "I and the Father are one."

The doctrine of man's immediate resurrection after death is one for which Scriptural proof is often demanded, and in many cases a full presentation of the reasons for receiving this glorious doctrine cannot be made. In such cases, what passages of Scripture shall be cited as ample proof? And with what passages, as especially clear, is it well to begin in a presentation of the doctrine?

We naturally ask what passages were brought forward by Swedenborg, and perhaps turn to the work on "Heaven and Hell" for answer. In his chapter entitled "Heaven and Hell from the Human Race," he does not cite from the Scripture, but refers to several passages in the "Arcana." He says, however, that the reason of false doctrines on this point is found in the interpretation of the literal sense of the Word without the help of true doctrine. Later on in the work, he explains the process of resurrection, but does not deal with the Scriptural proofs.

This should not give the impression that no such proofs exist, nor that Swedenborg did not make use of them. Among his references to the "Arcana" will be found one to n. 5078, and we see that had he reproduced what was there said, the proof would have been at hand. But he sought to save space and the reader's time.

Now A. C., n. 5078, speaks most distinctly to this point: —

"Who does not know what the Lord said to the thief: 'To-day thou shalt be with me in paradise?' LUKE xxiii. 43; and what the Lord said of the rich man and Lazarus: that the former was borne to hell, and the latter by angels to heaven? LUKE xvi. 22, 23. And who does not know what the Lord taught as to the resurrection: that God is not the God of the dead, but of the living? LUKE xx. 38."

There is another paragraph of similar import to be found in n. 228 of the "New Jerusalem and its Heavenly Doctrine," in which the passages referred to are those just given, with the addition of MATT. viii. 11, which reads, "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." The bearing of this passage is, evidently, similar to LUKE xx. 38, as declaring that, at the time of our Lord's speaking, the patriarchs had risen, as was true also in the days of Moses, many centuries before.

It would be, of course, necessary to an adequate presentation of the subject to point out that the prevailing opinion of a deferred resurrection is a Jewish doctrine, not held by the early Christians, —witness the inscriptions of the Catacombs,—and based upon the misinterpretation of passages which should not be taken first, but which, illumined by the principles of reason, and by the light from other passages, such as have been quoted, are quickly seen to support the true doctrine —the doctrine of the Beatitudes, the doctrine of the answer to the Sadducees, the doctrine of every word of the Book of Revelation, which saith, "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

Church Music.

AT the session of the English Conference, an evening was wisely devoted to Church Music, on which subject Mr. John Bragg delivered a lecture with illustrations rendered by the Birmingham choir. We hope the lecture will be published. Among other good things were the following, which came in after attention had been given to the general subject of the use of such music. Mr. Bragg said,—

"Passing to the music called *Chants*, we observe that here also 'simplicity' and suitability to the character of the psalm or canticle are the two chief requisites.

Much argument has been bestowed on the question whether the single or double chant is the more correctly ecclesiastical, also on the further question as to Gregorian tones *versus* the more modern compositions. We say, each has its proper place; and where all can aid in the work, let us be thankful for all. Whether it be the quaint dignity of the Gregorian music or the the lovely forms and harmonies of the later chant; we welcome both, if in their proper relation to the words. Again, differences of opinion exist as to antiphonal chanting — that is, alternate verses being sung by different voices. There is no doubt that some psalms admit of it and almost require it. Others do not, nor are they suitable for such a responsive method of singing. The great anxiety should be to add, by the music, to the devotional effect of the words, to impress them on the memory, and thus increase the orderly delight of our worship. The reciting note of the chant should always lie within easy reach of all voices. This essential quality is utterly ignored in some chants, and the result is either ludicrous or painful. Nor should the reciting note be on the seventh of the scale, unless it leads on to the tonic or eighth, for otherwise there is an inevitable tendency to flatten the pitch. A change from major to minor harmonies, or *vice versa*, will often suit the words and add greatly to the solemnity and beauty of the chant. Sometimes the choir and congregation may sing the melody only — all in unison — the organist giving suitable variety by his accompaniment. Or again, sometimes the organ may cease altogether, or play only a soft pedal bass; and if such changes are made with due regard to the sentiments of the Divine words, they will produce the most delightful impressions of praise or prayer. The one leading principle in view should be to induce the whole congregation to join.

Just a word here as to speed of utterance. Once for all, whether as to kyrie, chant, or hymn, let us enter a solemn protest against the senseless gabble of irreverent speed which obtains in some churches. We have heard a long psalm, or series of psalms, 'sung' at the rate of one hundred and eighty words per minute, whereas a good elocutionist would have *read* them at one hundred and twenty to one hundred and forty words per minute. It is unreasonable, undignified, and we venture to add, disgraceful, thus to treat the sacred Scriptures; and seems only to be possible where no real interest is felt in the words, and where the only object, is to get the work over and done with in the least possible time."

The Canada Association.

Judging from reports kindly sent us and from the fuller account in the *Messenger*, the Canada Association devoted its time to practical matters. It did not regard as insoluble the problem presented by a large territory and a few Societies having an effort to make to carry on their own work, but, acting with vigor and unanimity, it arranged for the work of a missionary among its groups of receivers. This, it seems to us, is the way of wisdom. By attending to such an outgiving, an Association may expect and will receive a blessing. A session, occupied for the most part with such business, will have time for profitable services of worship. And we greatly like the careful, courageous thought as to ways and means of mis-

sionary work, rather than mere exhortation or general declamation as to the world's fitness to receive.

The New-Church Dutch Newspaper.

A NEW organ of the dissemination of New-Church truth has appeared in the form of a weekly newspaper, *De Nieuwe Courant*, published in the Dutch language at Grand Rapids, Michigan, by Mr. J. Quintus. The first two numbers are at hand. In each there is general news, both foreign and domestic, with an editorial under the head of *Nieuwe-Kerk Bode* ("New-Church Messenger") treating of the text, "Behold, I made all things new." In the second number Mr. Quintus gives facts in regard to the origin and progress of the New Church, and some items of news. We send our best wishes to brother Quintus, who will have the cordial interest of all our people.

Luther Clark.

IN the removal to the spiritual world of Dr. Clark, the Boston Society has lost the bodily presence of one of its oldest and most respected members, and the Church at large a wise counsellor. So delicate in health as to be unable to attend Church with regularity, he may not lately have been personally known to a large circle, but he was for a long time "the beloved physician" of the friends in Boston. Though not quite as early in joining the New Church as his sisters, Mrs. Thomas Worcester, Mrs. Sampson Reed, Mrs. Nathan Hobart, and Mrs. T. H. Carter, or as his brother, Calvin, Dr. Clark had been a member of the Boston Society nearly fifty years. He was a valued contributor to this MAGAZINE, especially in its earlier years, and was always interested in its welfare, to which he has contributed, during its present management, by wise counsels always greatfully received.

Old Records.

WE have receive from Mr. Isaac A. Best of Birmingham, England, a copy of a pamphlet which he distributed to the members of the British Conference as a specimen of a very interesting and valuable work in which he is engaged, namely, the printing of early records and historical information not hitherto put in printed form. He also informs us in a kind letter that he has, among other papers, the records of Conferences held in 1791, 1793, and

1794, held long before the formation of the present Conference. We will gladly receive and forward the names of subscribers, who will be charged only the actual cost.

A Tract Needing Improvement.

In looking over Prof. Bush's "Statement of Reasons for Embracing the Doctrines and Disclosures of Emanuel Swedenborg," we have formed the opinion that its usefulness has by no means passed by, and would be, as we think, increased by its re-publication in a better form than that in which it appears as tract number ten. It now contains many typographical errors, such as "she" for "the," "assert" for "assent," and the biographical notice might be improved by leaving out matters of no moment, and inserting a list of the author's works. The whole of this notice, now occupying twenty or more pages, should be given in a third of that number.

The Priceless Truth.

Nothing reminds the New-Churchman of the value of the truth now revealed from the Holy Word like reading some old book on, for example, the interpretation of the Book of Revelation. We have been deeply interested in "A Paraphrase and Notes on the Revelation of St. John," by Moses Lowman, London: 1745. This handsome quarto, published by John Noon, at the White Hart, in Cheapside, seems to have become the possession of a Mr. Fayerweather in 1758, at a cost of £6, to have been in the hands of a Mr. Holyoke, of Boxford, Mass., in 1807, and so on till ten cents brought it to its present owner. Perhaps its ability to instruct has decreased in about the same ratio, for it now only shows how honestly one could work hard over the interpretation of the Book of Revelation, and how certainly he would fail if without the key which would unlock the casket.

Mr. Lowman was very candid and teachable, saying honestly that he believed in symbolism, that "the number seven sometimes figuratively denoted a complete number or perfection," that "ten signifies many," that "horns are symbols of power and strength," that "there is no need to understand real earthquakes and eclipses," and that in general "the prophetic style" deals in figurative expressions; but he gives the whole a political interpretation, and so utterly fails. He carried his dating up to A.D. 2016, when the seventeenth chapter would be enacted, and then gave up trying.

But now all the day of groping in the darkness has passed by. The Book is open; and no one having read the "Apocalypse Revealed," has doubted that its interpretation was the true one. It does not make the Word a political book, but shows it to be a spiritual and Divine one; it does not let in a little light here and there, but makes the whole transparent; it brings near to one's own soul the experiences of Christianity foretold in the Revelation, and teaches one how to draw near to the Lord and to "enter in through the gates into the city."

Earnest Work in Canada.

We are delighted with the circular of the Missionary Board of the Canada Association. It is earnest, business-like, and hopeful. It gives not only a plan, but a prospect of good work. The Rev. E. D. Daniels, of Toronto, seems to be the anthor of the circular as well as the active agent in the raising of money by which a missionary minister will be paid.

Central Africa.

We have been reading the story of Charles Johnston's journey in Southern Abysinnia forty years ago, and have been struck with his conviction of what Central Africa might contain,—a conviction which, though as yet unrealized by exploration, has still abundant room in the vast regions unexplored: —

"The dissipation of a deal of obscurity respecting the early history of man, and, in fact, of his original nature, and of his primeval institutions, will be the glorious reward of future enterprise; and, since the days of Columbus, no subject of more stirring interest, or of greater importance, has been discussed, than the probability of finding in Central Asia a country characterized by the civilization of China, but more purely sustained in its original excellence by its isolated position, surrounded by burning deserts, that, like 'flaming swords,' turn every way to keep the way of 'the Tree of Life.' To me, it almost appears such a community is shadowed out in the mystical language of the sacred historian; and though I do not expect to find a paradise, still there is that in Central Africa that will well reward those adventurous spirits who will press on to explore its unknown portions."

THE RELIGIOUS WORLD.

Progress Made and to be Made.

The *Bibliotheca Sacra* has published a note-worthy essay of President Fairchild, of Oberlin. After reciting some of the signs of progress in theology, Dr. Fairchild goes on with coolness and candor to say,—

"Such facts as these are indications that there is real and practical progress in theology,—a progress which can be marked within a single generation. It may not be easy to determine to whom we are indebted for these improvements, nor how or when they were made. They seem to be the product of the common life and thought of the Church, and will soon take their place in our theological systems.

"Nor can we suppose that we have reached or are to reach a limit to this progress. Undoubtedly there are other particulars in which our theology is marred by our imperfect apprehensions. Pardon me if I suggest one of which we are beginning to be conscious: It is an overstatement or exaggeration of the Trinity. Said an intelligent lady to me,—a lady trained up in a Christian family in an intelligent Christian community,—'My idea of the Trinity is, that the Father, the Son, and the Holy Spirit are three distinct Beings, but so perfectly in harmony in their thought, and purpose, and character, that they act together as one Being.' Does not our doctrine of the Trinity need reconstructing, when practically it thus overrides and thrusts out of sight the great Scriptural and rational fact of the Divine Unity? I suspect that a general inquiry would disclose a general bewilderment on this question."

This, and more to like effect from the successor of President Finney, and within twenty years of his death, is interesting, indeed, though Dr. Fairchild has yet to see that a doctrine which "overrides and thrusts out of sight" the first law of Revelation, is more than an "overstatement and exaggeration."

Looking towards Unity.

An interesting little sketch has lately appeared in the *N. Y. Independent*, giving account of an imaginary conversation between a group of people and a stranger, whose Church relations they were desirous to know. In reply to their interrogatories, they learned that he was a Christian, but not a Campbellite; a Catholic, but not a Romanist; a Churchman, but not an Episcopalian; a Methodist, but not a Wesleyan; "a Baptist, a Friend, a Spirit-

ualist, a Freethinker, and a member of the New-Jerusalem Church." "You may put me down as all of these."

Of course, when inquired of, he gave his reasons for taking all these names, reasons which would not satisfy others as well as they satisfied him. Among his reasons were the following: —

"I rejoice to be a Friend. My Master was the friend of sinners, and I recognize, with many noble friends on earth, the moving of the Holy Ghost in daily life and in the worship of the Church.

"I am a spiritualist, but not a Spiritist. I hold intimate relations with the unknown world about us. I have some treasure there. I have received important messages. I expect to meet and know my friends who are asleep, to put off the natural body, and to put on the spiritual body. All this has come to me only through Jesus Christ and the Holy Spirit, whom he sends.

"I am a freethinker, in the liberty wherewith Christ has made me free. As often as I seek the truth — and I do so freely — I find it in him.

"I am a member of the Church of the New Jerusalem. 'Here I have no continuing city; but I seek one to come.' 'God, the Father of our Lord Jesus Christ, according to his abundant mercy, hath begotton us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.' 'Jerusalem, which is above, is free, which is the mother of us all.'"

Unity in Diversity.

A WRITER in the *Christian Union* has treated this subject in a way which has much to be commended. We regret that space permits only a few extracts: —

"There can be no doubt that the sentiment in favor of unity among Christian people has been growing and strengthening rapidly during the last four years, and that it is likely ere long to lead to important practical results. The subject is one of great complexity, and demands careful and thorough examination, as well as earnest prayer for Divine enlightenment and guidance, so that there may be no rash movements and unhappy blunders which might prove injurious to a noble cause.

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"In every quarter sectarian animosity has declined, and almost disappeared. Comparatively few in any Christian body at present are disposed to express sentiments of narrowness and bigotry; and that few obtain no sympathy or approval from the great mass of believers. An overwhelming majority incline in a certain indefinite but unmistakable manner toward unity. They realize its great desirableness, and are outspoken in its behalf; and they freely employ language betokening high respect and esteem for their brethren of organizations diverse from their own.

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"We cannot attain actual unity by consenting for a little while to be silent respecting matters about which we are at variance. In disputes that are merely

personal, reconciliation can sometimes be best accomplished by forgetting the grievances that produced the estrangement. But when men have been contending relative to matters of principle and conscience, which involve internal interests, they cannot ignore the issue, but must seek a clear and definite understanding.

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"It is almost impossible for the generality of people to surrender the religious opinions which they have inherited and been taught to defend. Any evasion or pretense in the matter would be contrary to Christian honesty. Valuable as unity is, it cannot be attained in this way. Nor does it seem any more practicable that both parties should abandon their positions and adopt a middle ground by way of compromise.

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"In the early centuries of the Church the plan was adopted of summoning a council to debate questions of doctrine and decide them by vote. Later, the majorities drew up creeds and imposed them upon the minorities who were required to accept them under threat of anathema. This method did not produce unity, but destroyed it by driving a portion of the Church into schism. It would lead to the same results now and always. The Roman Church proposes to settle all disputes by the decisions of an infallible Pope.

"There is one other method which seems more in accordance with Gospel teaching, which would yield most, if not all, of the advantages of true unity, and which has been tried with a degree of success, and needs only a wider application. And that is unity in diversity.

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"An amicable and harmonious comparison of opposite views is one of the most certain and expeditious means of reaching the truth, and one of the most beneficial employments in which men can engage. It is precisely what the Church needs for its intellectual development and for the preservation of its moral vigor. To have some open questions upon which the minds of religious people can exercise themselves, is most desirable, as stimulating thought and study and promoting intelligence among both clergy and laity. Difference of opinion without bitterness of feeling is a healthy condition. Where there is no variety of conviction, there is always apathy, stupidity, and ignorance. The most perfect Church would be one in which the members, while agreeing on a few fundamental principles, would entertain various views on the subordinate points, and be amiably tolerant of the diversity. This is the actual situation in most of the denominations, considered separately. A little more of the same thing would bring them together.

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"Let every one retain or relinquish his opinions without dread of being persecuted, affronted, ridiculed, or even voted down by a capricious majority in council. Then the love of truth might be expected to discover the truth; the genuine spirit of Christianity would become dominant; and the Church would approach much nearer the ideal which existed in the mind of the Lord Jesus Christ."

E. L. Magoon, D. D.

A WRITER in the *Watchman* (Baptist) has a kind word to say, in a Saratoga letter, for Dr. Magoon, well known to and beloved by our people: —

"*Dear Editor:* —

"Though wholly unexpected by you, and a late impulse with me, yet such are the friendly relations between us that I am induced to make this one communication in reference to a mutual friend who has for years been a frequent visitor to this place. Stopping during the summer at Congress Hall, its porch seems strange if the manly presence of Dr. E. L. Magoon is not seen amid the throng under its ample shade. Having had a pleasant acquaintance with him for twenty years,— an acquaintance that began when I was a pastor in Albany, and when he presided over the First Baptist Church in that city,— I have learned to respect his abilities and to value his friendship. His scholarship and culture are marked and versatile. Not a showy man, he has a commanding presence when under the inspiration of his theme, whether in conversation or in the pulpit, where, also, his style is conversational and naturally dramatic. Scholarly both in theology and in general literature, more especially for a divine, in art and history, he has twice this season been called on to appear before select and cultured circles, in addition to his pulpit services on Sundays. At Temple Grove, the centre of weekly ministerial gatherings, he gave for an hour a scholarly talk on Christian art; and in the Regent Street Baptist church he spoke at length and right well on 'The Course of Empire.' Taking up the sentence of George Berkeley,—'Westward the course [not "star"] of empire takes its way,'— he made five divisions of the history of the true progress of the world, namely: from 1500 B.C. to 500 B.C., during which time there was life, though but little progress and development in civilization; from 500 B.C. to 500 A.D. which constituted the Augustan age,— the age in which Christ was born and the higher civilization began. The time from 500 A.D. to 1500 A.D. made up the age of scientific and inventive genius, when real progress was especially practical, useful, and suggestive. In the 15th century there was little political life, but in the 17th there was large preparation for the grand work that is now being wrought under the inspiration of Christian impulse and thought, which time constitutes the fourth great period. The fifth and consummative period in the course of empire will be more largely characterized by a broad unity of thought, of movement, and of faith in one God, in one law, and in one vital element,— 'that one far-off, Divine event toward which the whole creation moves.'

"Being a Christian scholar, Dr. Magoon very properly recognizes in all true progress the supervising and guiding power of Divine Providence and Christianity to be the real promoter of the highest style of civilization. As a theologian he has some speculative notions that, however innocently held, and however curiously talked in select circles, should not be promulged before promiscuous audiences and out of his own pulpit, as he evidently is inclined to announce them. On the great and cardinal 'mystery' of the resurrection he seems to be only semi-orthodox, most certainly not fully Pauline. He wholly repudiates *any* resurrection (*anastasis*) of the body, of anything belonging to man other than an uprising of the soul. In

harmony with St. Paul, he holds that 'flesh and blood do not inherit the kingdom of God.' But, unlike the apostle, he seems to deny that the dead (*nekros*) is sown a psychical organism (*soma psuchikon*), and that it is raised a spiritual organism (*soma pneumatikon*). The teaching of both our Lord and of St. Paul is that 'this very corruptible [*to phtharton touto*] must put on incorruption.'

"The good man is, however, sound in the great essentials of Christianity, and is always welcome in the pulpits of Saratoga. In bodily health he is far better than one year ago."

Andover Willing to Learn.

It is as refreshing as new to hear an Andover professor say, as Dr. Harris says in the *Andover Review* for October,—

"It is easy to distrust the Christian sentiment which demands a more Christian conception of the Gospel, and to gain a reputation for humility by deprecating changes, opposing new views, frowning on new theology, and by contending for the opinions which were good enough for the fathers. There is reason to believe, however, that what is called humility is nothing better than complacency, either indolent or proud. The most glaring conceit is the assurance that nothing is to be learned besides what has already been learned. An acquaintance is accustomed to dispose of the new theology by the *dictum:* 'If it is true it is not new, and if it is new it is not true.' But the humble man is always learning. He who has stopped learning, and who betrays his folly by announcing that he expects no new light, is basking in the conceit of self-complacency."

The Priestly Yoke in Mormondom.

The Mormon population of one hundred and twenty-five thousand has twenty-two thousand church officials to direct them "in all things both temporal and spiritual." There are a President and two Counsellors, twelve Apostles, sixty Patriarchs, twenty-five Presidents of "Stakes of Zion," two hundred and seventy-five Bishops, three thousand forty-five High-Priests, eleven thousand five hundred and forty-five Elders, one thousand two hundred and eighty-six Priests, one thousand five hundred and seventy-six Teachers, and four thousand one hundred Deacons. This may be at present the strength of Mormonism, but it will prove its fatal weakness.

Church-Revival in Sweden.

Rev. M. W. Montgomery communicates to the *Andover Review* some very interesting facts in regard to a movement taking place within the State Church of Sweden, and indicating a revival of its religious life to a slight yet hopeful degree. It seems that, in some

places, Societies have been formed of those still nominally connected with the State Church, but who obtain the services of ministers, who give evidence of being converted men, celebrate the Communion privately in a devotional and contrite spirit, and engage in mission work at home and abroad.

Though persecuted by the regular clergy, which is mainly composed of worldly men, these people, with the few pastors who affiliate with them, have formed Churches, the creeds of some of which are given, showing a desire to promote brotherly love and a sense of the religious life as one of reverent love for the Lord and of blamelessness.

Man's Decline from the Primitive.

Prof. Harris, in reviewing the Duke of Argyll's "Unity of Nature" in the *Andover Review*, says in approval of the Duke's view of man's degradation,—

"It is by no means to be taken for granted that the savage tribes of to-day are substantially in the primitive condition. Evidently there has been a retrogression during the lapse of time. Primeval man, it is true, was not civilized. He knew nothing of the useful arts. His life was simple. But neither could he have been a savage. It is much more probable that he was a creature of great vigor, of high mental and moral aptitudes, and that he began his career in that central seat which was a favored spot of earth, a garden of rich growths and natural beauty. The evidences of degradation from a primeval stock of great vigor are equally conclusive, whether we suppose that man appeared after processes of evolution from lower orders, or by an act of special creation."

Barnacles Upon the Church.

The *Churchman* becomes the organ of progressive Episcopalianism :—

"A ship is an ancient symbol of the Church. The metaphor is old, the application of it may be new. When ships have been long at sea, their hulls become coated with barnacles and other foreign growth, and their sailing qualities in consequence impaired. To remedy this, it is customary to take them for a few days into fresh water, let them swing back and forth in the new element, and the barnacles drop off, perish under the new conditions; the ship is clean again, and no harm comes to her. It seems necessary that from time to time the good old ship, the Church, be treated in the same way. She must be hauled into fresh water now and then, subjected to new influences to clean off the barnacles which have attached themselves to her. Good, timid souls, who have come to think the barnacles part of the organization, maybe, are wont sometimes to be frightened at this; they do not know, perhaps, which is ship and which is barnacle; but in time all is well, and the good ship, with a clean keel again, is ready for another voyage."

One Fold and one Shepherd.

Dr. Schaff, writing to the *N. Y. Independent* from the session of the Evangelical Alliance in Copenhagen, rightly said,—

"By persecuting, abasing, and excommunicating each other, the Churches do cruel injustice to their common Lord and his followers. They contract his kingdom and his power; they belittle his influence; they lower him from his kingly throne to the headship of a sect or school; they hate those whom he loves, and for whom he died; they curse those whom he blesses; and they violate the fundamental law of his Gospel.

"We look hopefully for a reunion of Christendom, and a feast of reconciliation of Churches; but it will be preceded by an act of general humiliation. All must confess, 'We have sinned and erred. Christ alone is pure and perfect. We take to ourselves shame and confusion of face. To him, our common Lord and Saviour, be all the glory.'

"Fortunately, the doctrine and practice of persecution are doomed. The problem of mutual recognition and Christian union is attracting more and more attention, and is slowly but surely approaching a solution. There has been, indeed, within the present generation, a revival of ecclesiasticism; but the tendencies toward union are also widening and deepening. The principle of religious freedom has become an essential element in modern civilization, at least in Western Europe and North America."

New Creeds.

Prof. Gerhart, of Lancaster, Pa., writing for the *Independent* an article on New Creeds as Exponents of New Theology, refers to the Tercentenary Articles of the German Reformed Church, and the Declaratory Act of the United Presbyterian Church of Scotland, and then says,—

"Compared with the reigning Calvinistic theology of the seventeenth and eighteenth centuries, and of the first half of our own century, the theological undertone pervading the 'Declaratory Act' suggests deeper and broader dissent from the logic of the Westminster standards, if not from their fundamental principle, than has found expression in the words of these remarkable articles."

Reformed Romanism.

A few facts in regard to the Old-Catholic movement show that the effort to throw off the grosser forms of Romanism while retaining much of the ritual is meeting with some success:—

"The Old-Catholic Church in Switzerland has a bishop, Dr. Herzog, fifty clergy, and over fifty thousand adherents. The same body in Germany has a bishop, Dr. Reinkens, forty-five clergy, and nearly fifty thousand adherents. The movements of Père Hyacinthe, in Paris, are familiar to all. In Spain, and in Italy, also, individual ecclesiastics of prominence have renounced Vaticanism, and are not without followers in a contest for purer doctrine."

Among the Jews.

A NEW movement is noticed among the Jews: —

"... In the Temple Emanu-El, on Fifth Avenue, in New York, the largest and most influential Jewish congregation in America, the minister and a large number of members are in favor of Sunday services. Action on the measure cannot long be delayed, and, though it is opposed by many as 'likely to lead to neglect of the Sabbath, and its practical abolition in the homes and public worship of its members,' the *Jewish Messenger* says there is a strong probability that it will be adopted."

Mediums.

IN a pamphlet issued by the Boston "Working Union of Progressive Spiritualists," we note a list of sixty-five kinds of mediums, among which are reckoned,—

"Mediums of Obsession, who are obsessed by ignorant and evil spirits for evil practices, and other purposes (a very large variety).

"Psychovolic mediums, a superior condition, in which the person is enabled to transfer his spirit any distance by will force, independent of the body, to any place desired exterior to the body, and be recognized, sometimes by the ordinary vision, or at other times by clairvoyants or sensitives."

Our Children's Magazine.

WE note with pleasure the following, which appeared in the *Watchman*, a Baptist paper,—

"*The Children's New-Church Magazine* is a modestly attired monthly, but has an excellent variety of interesting and instructive reading, very good for children of the New Church, and as good — judging by the number before us — for the children of the older churches."

Revision in Sweden.

THE Swedish government has entered upon a new revision of the Old Testament to be made by the archbishop, two bishops, three professors, and a pastor.

The Divine Name.

A PAPER on this subject, printed in the *Universalist Quarterly* for October by O. D. Miller, D.D., is learned and suggestive. Dr. Miller reaches the conclusion that the name Jehovah or Yahveh denotes the supreme consciousness, the universal personality, the one life.

VOICE CULTURE.

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